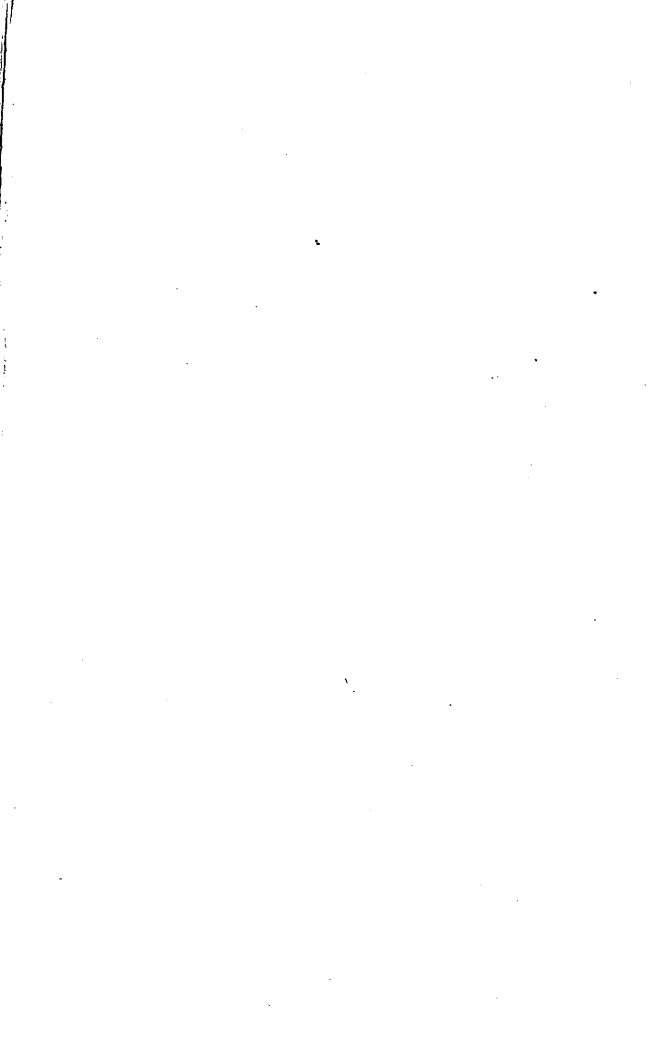


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THE
SABBATH MANUAL.

NOS. I, II, III, AND IV.

✓
BY REV. JUSTIN EDWARDS, D. D.

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THE
SABBATH MANUAL.

No. I.

ENDS FOR WHICH THE SABBATH WAS APPOINTED,
AND REASONS WHY IT SHOULD BE OBSERVED.

MAN is mortal and immortal. His body will soon die and mingle with the dust. His soul will live in a state of conscious, intelligent, moral, and accountable existence, forever. Knowledge is the food by which it grows in piety, wisdom, usefulness, and bliss. Of all the knowledge of which it is capable, the knowledge of God and of Jesus Christ is the most important. This is life—*eternal* life.

One grand object of Jehovah, in all his dealings with men, is to manifest himself, and give to them correct views of his character and will. This is designed to lead them to exercise right feelings, and pursue a right course of conduct towards him, themselves, and one another. By so doing, they

will glorify their Maker, benefit themselves, and do the greatest good to their fellow men.

For this, God stretched out the heavens, and laid the foundations of the earth; created man, and made him lord of this lower world. For this, he established for him various institutions and laws. Among them was the institution of THE SABBATH; or a day of weekly rest from secular business and cares, of special devotion to the public worship of God, and the promotion of the spiritual and eternal interests of men.

The first great institution established in paradise for the human race, was that of *marriage*. This lays the foundation for families, and for social relations among men. The second great institution, established also in paradise for the race, was that of *the Sabbath*. This was designed to *regulate* families; to point out the period for labor and the period for rest, for the public worship of God, and of special devotion to spiritual and eternal concerns. So important was this arrangement to the glory of God and to the welfare of men, that with reference to it God regulated his own conduct in the creation of the world. He wrought six days—himself. He then came out in the face of creation, and rested one day. God thus gave to this arrangement of six days for labor and one for rest, the sanction of his high and

holy example. This was the proportion which would, in all ages, be suited to the nature of men, adapted to their capacities; and essential to the supply of their wants. With reference to it, time itself was to be divided, not into days, or months, or years, merely, or into any periods measured by the revolutions of the earth or the heavenly bodies, but into *weeks*—periods of seven days; six for labor, and one for rest and special devotion to spiritual things. This division of time, measured by the conduct and will of God, and by the capacities and wants of men, was, among those who should know and do his will, to be as permanent and as universal as though it were measured by the revolutions of the earth or the heavenly bodies. It was to be, in all ages and all countries, a sign of the covenant between God and his people; an emblem and a foretaste of the rest which remaineth for them, and a special season of preparation for its eternal joys.

For this reason, Jehovah not only kept it himself, but he sanctified it, or set it apart from other days for this special purpose. He also blessed it, and with such a fulness of blessings, that they flow out to those who keep it, not only on that day, but through all the other days of the week. They are blessed in their bodies and souls, in their going out and their coming in, and in all their ways.

In the fifty-eighth chapter of Isaiah and thirteenth verse, Jehovah speaks as if the keeping of the Sabbath were obedience, or would promote obedience to all his commands, and thus insure his blessing: "If thou turn away thy foot from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father; for the mouth of the Lord hath spoken it."

In the seventeenth chapter of Jeremiah and twenty-first verse, we have an exhibition of the same great principle: "Thus saith the Lord; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow

the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain forever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the Lord. But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

In the above passages Jehovah speaks as if the keeping of the Sabbath were everything; as if it comprehended, or would secure obedience to all his commands. This, in an important sense, is the case. Such is the nature of man, such the institution of the Sabbath, and such the effect which the keeping of it will have upon him, that, if he is obedient to God in this thing, he will be obedient to him in other things. A Sabbath-keeping people

will be an obedient people. The manner in which they treat the Sabbath will be a test of their character, an index of their morality and religion. God did not think it necessary, therefore, to say to his people in these passages, that, if they would not commit murder, he would bless them; or, if they would not be guilty of theft, he would bless them. He knew that if they would rightly keep the Sabbath, they would not commit murder or theft, or ordinarily be guilty of any gross outward crimes. Men who regularly observe the Sabbath, and habitually attend public worship, which is a part of the proper observance of that day, do not commit such crimes. While they keep the Sabbath, God keeps them; not by force or coercion of any kind, but by the influence of moral government, through means of his appointment.

The Sabbath is the great and all-pervading means of giving efficacy to moral government, and holds a relation to general morality similar to that which the marriage institution holds to social purity. It was designed, and is adapted to lead people steadily to rest from worldly business, cares and amusements; to contemplate Jehovah as the Creator, Preserver, Redeemer, Benefactor, Owner, Governor, Judge, and Disposer of men; to keep alive, and render practically efficacious, the knowledge of the one

only living and true God ; to lead all to worship and adore him, and thus to experience the benefits of his infinitely wise, universal, and benevolent reign.

Hence the reason which he gave to his ancient people why they should keep it—"that ye may know that I am Jehovah." Had all men properly kept the Sabbath, all would have known Jehovah, and worshipped him, from the creation of the world to the present time, and idolatry never would have been practised on the earth. Hence also, when the wants of his ancient people required that they should no longer depend upon oral communications merely, but should have the unchanging laws by which they were to be governed placed upon a permanent record—such as, "Thou shalt have no other gods before me ; shalt not bow down to graven images ; shalt not take the name of the Lord thy God in vain ; shalt honor thy father and thy mother ; shalt not kill, commit adultery, steal, bear false witness, or covet,"—he put this among them : "Remember the Sabbath day to keep it holy : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates." He placed this in the midst of them ; and obedience to it was essential, in order to obedience to the other commands. If they would not keep the Sabbath,

they would not obey him in other things. Sabbath-breaking would be treason against the government of God, and open the way for universal profligacy and ruin.

Hence, as a civil ruler, he would no more suffer the Sabbath-breaker to live among that people than he would the murderer. The *penalty* was placed among the local and temporary regulations of that peculiar people ; it was not designed to be permanent, and was not written by the finger of God on the tables of stone ; but the *law* was written there ; because that was designed to be permanent. It expressed an obligation which arose from the nature of man, and from his relations to his Maker, and which, as really as the obligation expressed by the other laws, would be binding upon him through all time.

It is sometimes said that, if the law of the Sabbath is binding upon men now, then we must, as the Jews did, put the violators of it to death by the hand of the civil magistrate. *This does not follow.* We are not now, as the Jews did, to put the open presumptuous violators of the first, or the fifth, or the seventh command, to death. Yet are not these commands binding upon men ? Is it not wicked for men to have another god before Jehovah, to bow down to graven images and worship them, or to dishonor their parents ? All the commands of

the decalogue expressed obligations which were binding upon men before they were written upon tables of stone, and which will continue to be binding till the end of the world.

The penalty of death attached for a time to the violation of the Sabbath, showed how the Lawgiver abhorred the crime. Nor was this abhorrence without good reason. The Sabbath-breaker violated a fundamental law. He proclaimed by actions, the most impressive of all language, "No God!" and thus produced the effect of practical atheism on himself and on others. He does this in all ages. And as long as it will be wicked for men in a state of probation to have another god before Jehovah, to bow down to graven images, to take the name of God in vain, to dishonor their parents, to commit murder, adultery, or theft, to bear false witness, or to covet; so long will it be wicked for them not to rest from worldly business, cares, and amusements, one day in seven, for the purpose of publicly worshipping Jehovah, and promoting the spiritual good of themselves and others.

The *reason* which God gave on the tables of stone for keeping the Sabbath, was not a *Jewish* reason. It was one which applies alike to all men. "For in six days the Lord made the heavens and the earth, the sea, and all that in them is." But he

did not make them for Jews merely, or for any particular people. He made them for us, and for all men. As a memorial of that fact, he set apart the Sabbath, kept it, sanctified and blessed it, *for the benefit of all*. All are bound, by keeping it, to acknowledge this, and to honor him as the Creator, Preserver, and Benefactor ; and, as such, the Owner, Governor, and Disposer of all things. The Sabbath was appointed for that purpose, and, as a consequence, to impress on the minds of men the great truths, that “the earth is the Lord’s, and the fulness thereof, the world, and they that dwell therein ;” that “the silver and the gold are his,” though acquired by human industry, and “the cattle upon a thousand hills.”

The earth is not eternal ; it did not create itself : no creature called it into being. Nor is its existence to be ascribed to chance, to idols, or to any of the false gods which men have worshipped. In the beginning Jehovah created the heavens and the earth. And the things which are seen were not made of things which do appear. They were literally *created*. “He spake, and it was. He commanded, and it stood fast.”

The Sabbath was designed to make all men feel this ; and to lead them, by keeping it, publicly to acknowledge, “Thou, Lord, in the beginning hast

laid the foundations of the earth, and the heavens are the work of thy hands. They shall perish, but thou remainest." And "Thine, O Lord, is the greatness, and the power, and the victory, and the majesty ; for all that is in the heavens and the earth is thine ; thine is the kingdom, O Jehovah, and thou art exalted as head above all."

Such are some of the truths which, by the keeping of the Sabbath, are every week proclaimed to the world, in a manner adapted to the nature of man, and suited to make on him a strong and lasting impression.

When, on the morning of that blessed day, the sun rises and shines as brightly as on other days, the oxen graze as peacefully, the lambs skip as briskly, and the birds sing as sweetly—yet no man goes forth to his labor, no shop-door or window opens, no wheel rattles on the pavement, or vessel leaves the harbor, no stage-coach or canal-boat runs, no whistling or rumbling is heard on the railroad, or bustle is witnessed in any department of secular business, but universal stillness reigns throughout creation, except as broken by the voice of prayer and praise ascending to its Author—*that stillness is the voice of God to the moral nature of man* ; his still, small, but all pervading and efficacious voice, proclaiming his existence, his character, and his will :

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that he is a great God and a great King above all gods ; that in his hand are the deep places of the earth, and that the strength of the hills is his also ; that the sea is his, for he made it, and his hands formed the dry land ; that he is a God that judgeth in the earth, and is not far from every one of us ; that on him we are dependent, and to him are accountable ; and that he will bring every work into judgment, with every secret thing, whether it be good or evil. And it is a voice which each individual who is enlightened, and not scathed by iniquity till he is twice dead, will hear, and in some measure feel.

In proportion as he hearkens to it, and enters into its spirit, he will have a deeper and more operative conviction of the presence of God, and of the nearness, reality, and importance of eternal things. He will feel more solemn, more as if one thing were needful ; as if the favor of God were life, and his loving-kindness better than life ; and he will be more likely to say, "O come, let us worship and bow down ; let us kneel before the Lord our Maker ; for he is our God, and we are the people of his pasture and the sheep of his hand."

This was designed to be the effect of the stillness of the Sabbath, and this is the preparation which men need when they go to the house of God, and

hear his voice speaking through the living ministry to the ear, in order to make it like the rain and the snow that come down from heaven and water the earth, causing it to bring forth and bud, that it may give seed to the sower and bread to the eater. So, when men rightly keep the Sabbath, will the word of the Lord be. It will not return void, but will accomplish that which pleases him, and prosper in the thing whereunto he sends it. In the prophetic language of inspiration, "Men will go out with joy, and be led forth with peace; the mountains and the hills will break forth before them into singing, and all the trees of the field will clap their hands. Instead of the thorn will come up the fir-tree, and instead of the brier, the myrtle-tree; and it will be to the Lord for a name, and for an everlasting sign, that shall not be cut off."

Thus the keeping of the Sabbath makes God known, gives efficacy to his moral government, increases the number and fidelity of his subjects, and communicates, to a greater extent than can otherwise be done, the benefits of his holy and perfect reign.

The keeping of the Sabbath promotes the same end in another way, by directing attention to Jehovah, not merely as the Creator, but as the Preserver and Benefactor of men. Not only is it true that "of him are all things," but equally true that

"*by him are all things.*" He is not only the Former of our bodies and the Father of our spirits, but "in him we live and move, and have our being." He keeps the breath in our nostrils, the blood flowing in our veins, and the spirit of life within us. He not only piled up the mountains and scooped out the valleys, made the channel for the river, and the bed for the sea, but he maketh the grass to grow upon the mountains, and the corn to spring in the valleys. His rivers run among the hills. He visiteth the earth and watereth it. He maketh it soft with showers, and *he* blesseth the springing of it. The earth is full of the riches of *his* goodness. So is that great and wide sea, wherein are things creeping innumerable, and where goeth that leviathan which *he* hath made to play therein. These all wait upon *him*, and he giveth them their meat. What he giveth, they, in ways of his appointment, gather. And when he withholdeth, they die. He openeth his hand and supplieth the wants of every living thing. *Of him, and through him, and to him are all things.*

The Sabbath was designed to make men feel this, and lead them to act accordingly; to treat Jehovah as their Maker, Preserver, and Benefactor; and render to him the obedience which their relations to him require.

But to men he has *special* claims, over and above those which result from creation, preservation, and the bestowment of all temporal favors. When they by rebellion were lost—when there was no eye to pity and no arm to save—then his eye pitied and his arm brought salvation. He laid help for them upon One who is mighty, and who came to take away their sins by the sacrifice of himself. Though he was rich, for their sakes he became poor, that they, through his poverty, might be rich. He was wounded for their transgressions, and bruised for their iniquities. The chastisement of their peace was upon him, and by his stripes they are healed. He bare their sins in his own body on the tree; entered the holy place with his blood, and obtained eternal redemption for them. Nor did he merely die for their sins. He rose again for their justification. And he now lives, and makes intercession for them, and offers them all the blessings of his salvation, without money and without price. Whosoever will may come to him, and them that come he will in no wise cast out. Though their sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. From all their filthiness and their idols he will cleanse them. A new heart will he give them, and a new spirit put within them. He will take away the

heart of stone, and give them a heart of flesh. He will be their God, and they shall be his people.

Surely they are not their own. They did not create themselves. They do not preserve themselves. They are not the authors of the blessings which they enjoy. Above all, they "are bought with a price," and "redeemed not with corruptible things, as silver and gold, but with the precious blood of Christ," who loved them, and gave himself for them, that whosoever believeth on him should not perish, but have everlasting life.

Such are some of the truths which the Sabbath inculcates. *It commemorates the work of God, as Creator, Preserver, Benefactor, and Redeemer.* It is the day which the Lord has made for this purpose, and which he blesses to this end. It also points to a rising Saviour, a finished redemption, deliverance, through grace, from an eternal hell, and exaltation to an eternal heaven. And it is a powerful means of leading men to live not unto themselves, but unto HIM who died for them, and rose again; and thus to glorify him in body and spirit, which are *preëminently* his.

They are his by creation, his by preservation, and his by all the blessings which they enjoy. They are his by redemption; and his, through the influence of the Sabbath and its attendant means of

grace, if rightly improved, they will be by *adoption*, and heirship to an inheritance incorruptible, undefiled, and not to fade away.

Thus the Sabbath was designed to commemorate and enforce THE RIGHTS OF GOD—those which result from creation, preservation, and redemption.

His right to men, to all which they possess, or can obtain, and to all things, is *higher* and more perfect than does or can belong to any other being. His rights are original, independent, eternal. His are the kingdom, the power, and the glory. His the absolute ownership, the rightful possession, and the just final disposal of all things. For he hath created all, and for his pleasure they are and were created. And his pleasure is always right, always perfect, and promotive of the highest good of all who obey him.

One conclusion which results from the above-mentioned truths, and to which we invite universal attention, is, *Whatever Jehovah does, or suffers to be done, he wrongs no one.*

Though his way be in the great deep, his goings past finding out, and the reasons of his dealings to mortals are not known, yet he has reasons—good reasons, the best reasons—reasons which, like himself, are perfect, and which, when published, will

lead all the good to cry, "Alleluia! for the Lord God omnipotent reigneth."

When he lets the winds out of his fists, and they sweep the ocean, break the pride of navies, and sink the treasures of a thousand hearts, he wrongs no one. When he suffers a fire to be kindled, and insurers and insured see their all go up in smoke, he wrongs no one.

If, with his providential finger, he touch the currency or the commerce of a country, and all is in confusion, and the wise men, the great, and the mighty men who try to adjust it, dash one against another like the waves of the sea, and accumulated millions vanish, he wrongs no one. Though he turn the fruitful field into a wilderness, and the mart of nations into a desert, he wrongs no one. When he comes and lays his hand on that little child who has just opened its eyes on creation, and it closes them and passes away, he does not wrong even *her* who gave it birth; "for the Lord gave, and the Lord hath taken" *only his own*. And though he doeth his pleasure in the armies of heaven, and among the inhabitants of earth, and with all things throughout the universe, he doeth all things well.

This, the Sabbath was appointed to make men feel, and lead them to say in view of all that God

does, "It is the Lord: let him do as seemeth good in his sight." "Though the fig-tree should not blossom, and there be no fruit in the vine, the labor of the olive should fail, and the fields yield no meat, the flocks be cut off from the fold, and there be no herd in the stall, yet will I rejoice in the Lord, and joy in the God of my salvation." "Though he slay me, yet will I trust in him."

Another conclusion which results from the facts above mentioned, is, that *men have no rights to anything but those which God gives them.* Their rights are derived and dependent. Without information from the Giver, they would never know fully what these rights are. This information he has given in the Bible; all of which is given by inspiration of God, and is profitable for doctrine, reproof, correction, and instruction in righteousness, that men who receive and obey it may become perfect, and be thoroughly furnished unto all good works. It shows them what to believe, wherein they are wrong, and how to return to that which is right. It instructs them in what is right in feeling and conduct towards God, themselves, and their fellow men; and it sets before them the highest motives to do it. It is the voice of God to the soul, testifying words by which it may be enlightened, sanctified, and saved.

For this reason every person should *own* a copy;

search it daily as the word of God, with earnest supplication for the teaching of his Spirit; and as they know his will, they should do it. They will then know the truth, and the truth will make them free. God will shine into their minds, and give them the light of the knowledge of his glory in the face of Jesus Christ. In his light they will see light, and will become light in the Lord. They will know him, and Jesus Christ whom he has sent, and will let the light of holiness so shine that others will be led to glorify their Father in heaven.

They will also know their rights, learn the way to exercise them to the mutual good of all, and be disposed to take that way. *And they will know that the right to work seven days in a week is not one of them.* That right God never gave. That right no man ever had. That right no man can get. Human governments cannot give it. It was never given to them. They do not possess it. They cannot obtain it, nor can they bestow it upon others.

Then will all men know, too, that if any one, in the government or out of the government, takes seven days each week for secular business and gain, he does it *wholly without right.*

For such purposes the Sabbath was not made or given to man. *It is not his.* And an honest man will not knowingly take what is not his. He will be

content with that which belongs to him, and will conscientiously abstain from taking more. The Sabbath, for secular business and gain, belongs to no man, and no honest man, who knows this, will take it. This should be understood by all.

As the Bible and the knowledge of facts are disseminated, and the will of God made known, it will be understood through the length and breadth of the country, and throughout the world. Honest men, who know the truth in regard to the Sabbath, will act accordingly. They are doing it to a great extent now. The manner in which men treat the Sabbath is developing their character, and showing whether they are contented with the periods of labor which belong to them, or are disposed to take more. If they are intelligently disposed to take more, they are not, at heart, honest men.

To six days, for secular business, men have a right. God has given it. "Six days shalt thou labor, and do all thy work." Why must men do *all* their work in six days of the week? Because there are no more days, in which to work. God never made but six working days. He never gave any more. No man has any more.

Yet another day is added to every week. To that, also, every man has a right, for the purpose for which it was made. He has a right to *remem-*

ber it ; that, at such a time, it will come ; and to order all his worldly concerns in such a manner as to be prepared for it. When it comes, he has a right to keep it holy to the Lord ; not as a day of worldly business ; but as a day of rest, and of special devotion to the worship of God and to the spiritual good of men. This is the right of the *poor*, as really as of the rich ; of servants, as well as of masters. All have a right to labor six days in a week, because God has given it. All have a right to rest one day in seven, because God has given that. His command is, "Remember the Sabbath day, and keep it holy. In it thou shalt not do any work ; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates." All men have a right, and it is their duty to obey him.

This right does not come from men. It comes from God. Like the right to live, to see the sun, and breathe the air, it vests in humanity, and is *inalienable*. No human government gave it, and no human government, without deep injustice, can take it away.

Though government is an ordinance of God, and magistrates are his ministers, designed to be a terror to evil doers, and a praise to them that do well, yet it was not instituted to *give* rights, but to *guard*

them; to protect men in the enjoyment of them, and in the proper application of them to the concerns of this life. The right to keep the Sabbath lies back of human government, and rests on the same foundation with government itself; namely, the revealed will of God, and the wants of the human family.

There is not a laborer on the canal, or railroad, in the manufactory or workshop, or in any department of worldly business, who has not a right, when the Sabbath comes, to keep it holy to the Lord; to worship him, and promote the spiritual good of men. This right is understood, asserted and maintained, by increasing numbers.

The crew of a vessel in one of our harbors was ordered by the captain to labor on the Sabbath, in preparation for a voyage. They refused, assigning as a reason their right to rest on the Sabbath while in the harbor, and to attend to the appropriate duties of that day. The captain dismissed them, and attempted to procure another crew. He applied to numbers who refused. He then met an old sailor, and asked him if he would ship. He said, "No!" "Why not?" said the captain. "Because," said the sailor, "the man who will rob the Almighty of his day, I should be afraid, would, if he could, rob me of my wages." The captain could not find a crew, and on Monday was glad to take the old one.

They engaged again, and showed by their conduct that the keeping of the Sabbath had fitted them the better for the duties of the week.

A man was applied to, and offered a large salary, to superintend the running of the cars on a railroad. He consented to take the office on condition that no cars should run on the Sabbath. This caused the board of directors to discuss the question, whether they should confine the running of the cars to the six working days. A part were in favor of it; but two, who were very rich, were opposed to it, and had sufficient influence to turn the vote the wrong way. The man refused to accept the office. "It will not do for me," said he, "to work on the Sabbath. I know how it will end. I have seen it tried, till I am satisfied. It is the way to fail, and come to nothing." Soon after, one of those rich men did fail. The other died. Did either of them receive any lasting benefit from the running of their cars on the Sabbath? And do men ordinarily, on the whole, gain anything valuable in that way?

Another man, who had been accustomed to go with the cars on week days, informed his wife that he had been requested to go with the cars on the Sabbath. She replied, "I take it for granted that you do not intend to go." Such was her confidence in her husband, that she took it for granted that he

would not do a wicked thing for money. He told her that if he should not go he might lose his place; that he had no other employment, the times were hard, and he had a family to support. "I know it," said she, "but I hope you will not forget that, if a man cannot support a family by keeping the Sabbath, he certainly cannot support them by breaking it"—a sentence which ought to be written in letters of gold, and held up to the view of all Christendom. *If a man cannot support a family by keeping the Sabbath, he certainly cannot support them by breaking it.* "I am very glad," said the man, "that you think so. I think so myself. That was what I wanted—to see whether we think alike." He told the superintendent that he liked his situation, and should be very sorry to lose it, but that he could not go with the mail on the Sabbath; that he wished to attend public worship, and go with his children to the Sabbath-school. He did not lose his place, nor did he suffer in a pecuniary point of view. He prospered more than before, and lives to bear his testimony, not only to the duty, but to the utility, even for this world, of keeping the Sabbath. The prospects of children whose parents go regularly with them to the house of God on the Sabbath, are far different from those of children whose parents go with the rail-cars, or engage in secular business on

that day. The Lord visits the iniquities of the fathers upon the children to the third and fourth generation of those who hate him, and shows mercy to thousands of those who love him and keep his commandments. In the way of righteousness there is life, and in the pathway thereof there is death.

There is a sense in which, under God, a man owns himself. But he has no such title even to himself, as gives him a right to employ himself in worldly business on the Sabbath. That right was *not* given, when his body and soul were given to God. When a man buys a horse he owns him. But God has no such title as gives him a right to use the horse in secular business on the Sabbath. That right was *not* given when the horse *was* given. A man raises an ox on his farm; but that gives him no right to employ the beast in worldly business on the Sabbath. That right was not given when the beast was given. On the contrary, that right was expressly withheld by the Maker and Owner of the beast. Though the heaven of heavens cannot contain him, yet he cares even for *oxen*, and provides for their wants. He has guarantied to them one day of rest in seven, and he will not suffer any one to deprive them of it with impunity.

Men have a right to fire and to water. But it

only for the purposes for which those elements were made. A man has no such right to fire that he may throw it into his neighbor's building. He has no such right to water that he may drown his neighbor's child in it. And he has no such right to fire, or water, as makes it proper to kindle the one, or raise the steam of the other, to run a rail-car on the Sabbath for purposes of worldly gain. That right was not given when the fire and water were given. Nor was the wind given to take a vessel from the harbor on the Sabbath, carrying the sailors away from the house of God and all the means of grace, for the purpose of making money. And men have no moral right to employ it for that end.

They have no right to the elements, or the animals, except for the purposes for which they were made and given to men. To be employed in secular business on the Sabbath *is not one of those purposes*. No man has a right so to employ them, and if he does so, *it is wholly without right*.

It is also in opposition to AN EXPRESS STATUTE, written by the finger of God, on tables of stone; among the permanent, unchanging laws of his kingdom, which will be binding in their spirit upon all who shall know them, in all countries, to the end of time.

It is in opposition to another law ; not merely to the law which was written on the tables of stone, but to a law written by the finger of God, ON THE NATURE OF BOTH MAN AND BEAST. They were not made for seven days' labor in a week, and they cannot endure it without diminishing their strength and shortening their lives.

The sabbatical institution is not a positive moral institution merely. It is based upon a natural law. And if it is the duty of laboring men not to commit suicide, it is their duty to keep Sabbath.

In the year 1832, the British House of Commons appointed a committee to investigate the effects of laboring seven days in a week compared with the effects of laboring only six, and resting one. That committee consisted of Sir Andrew Agnew, Sir Robert Peel, Sir Robert Inglis, Sir Thomas Baring, George Murray, Fowell Buxton, Lord Morpeth, Lord Ashley, Lord Viscount Sandon, and twenty other members of Parliament. They examined a great number of witnesses, of various professions and employments. Among them was John Richardson Farre, M. D., of London ; of whom they speak "an acute and experienced physician." The following is his testimony :

"I have practised as a physician between thi

and forty years ; and during the early part of my life, as the physician of a public medical institution, I had charge of the poor in one of the most populous districts of London. I have had occasion to observe the effect of the observance and non-observance of the seventh day of rest during this time. I have been in the habit, during a great many years, of considering the *uses* of the Sabbath, and of observing its *abuses*. The abuses are chiefly manifested in labor and dissipation. Its use, medically speaking, is that of a day of rest.

“ As a day of rest, I view it as a day of *compensation* for the inadequate restorative power of the body under *continued* labor and excitement. A physician always has respect to the preservation of the restorative power ; because, if once this be lost, his healing office is at an end. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man *run down* the circulation every day of his life ; and the first general law of nature, by which God prevents man from destroying himself, is the alternating of day and night, that repose may succeed action. But, although the night apparently equalizes the circulation, yet it does not sufficiently restore its balance for the attainment of a *long* life. Hence, one day in seven.

by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system. You may easily determine this question, as a matter of fact, by trying it on beasts of burden. Take that fine animal, the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven, and you will soon perceive, by the superior vigor with which he performs his functions on the other six days, that his rest is necessary to his well-being. Man, possessing a superior nature, is borne along by the very vigor of his mind, so that the injury of *continued* diurnal exertion and excitement on his animal system is not so immediately apparent as it is in the brute; but, in the long run, he breaks down more suddenly; it abridges the length of his life, and that vigor of his old age which (as to mere animal power) ought to be the object of his preservation.

“I consider, therefore, that, in the bountiful provision of Providence for the preservation of human life, the sabbatical appointment is not, as it has been sometimes theologically viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered among the *natural* duties, if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act. This is said simply as a physician, and without

reference at all to the theological question ; but if you consider further the proper effects of real Christianity, namely, peace of mind, confiding trust in God, and good-will to man, you will perceive in this source of renewed vigor to the mind, and through the mind to the body, an additional spring of life imparted from this higher use of the Sabbath as a holy rest. Were I to pursue this part of the question, I should be touching on the duties committed to the clergy : but this I will say—that researches in *physiology*, by the analogy of the working of Providence in nature, will show that the Divine commandment is not to be considered as an arbitrary enactment, but as an appointment necessary to man.

“ This is the position in which I would place it, as contradistinguished from precept and legislation ; I would point out the sabbatical rest as necessary to man, and that the great enemies of the Sabbath, and consequently the enemies of man, are all laborious exercises of the body or mind, and dissipation, which force the circulation on that day in which it should repose ; while relaxation from the ordinary cares of life, the enjoyment of this repose in the bosom of one’s family, with the religious studies and duties which the day enjoins—not one of which, if rightly exercised, tends to abridge life—consti-

tute the beneficial and appropriate service of the day.

“I have found it essential to my own well-being, as a physician, to abridge my labor on the Sabbath to what is actually necessary. I have frequently observed the premature death of medical men from *continued* exertion. In warm climates and in active service this is painfully apparent. I have advised the clergyman also, in lieu of his Sabbath, to rest one day in the week: it forms a continual prescription of mine. I have seen many destroyed by their duties on that day; and to preserve others, I have frequently suspended them, for a season, from the discharge of those duties. I would say, further, that, quitting the grosser evils of mere animal living from over-stimulation and undue exercise of body, the working of the mind in one continued train of thought is destructive of life in the most distinguished class of society; and that senators themselves stand in need of reform in that particular. I have observed many of them destroyed by neglecting this economy of life. Therefore, to all men, of whatever class, who must necessarily be occupied six days in the week, I would recommend to abstain on the seventh; and in the course of life, by giving to their bodies the repose, and to their minds the change of ideas suited to the day, they

would assuredly gain by it. In fact, by the increased vigor imparted, more mental work would be accomplished in their lives. A human being is so constituted that he needs a day of rest both from mental and bodily labor."

Such is the opinion of this distinguished man. Nor is it peculiar to him. Other physicians of great eminence, and in great numbers, have expressed the same; and facts show that this opinion is correct. *Men who labor seven days in a week are not as healthy, and do not ordinarily live as long as those who work but six, and rest one.* Many a man has lost his reason and his life, who, had he kept the Sabbath, might have continued to enjoy them.

The celebrated Wilberforce ascribes his continuance for so long a time, under such a pressure of cares and labors, in no small degree, to his conscientious and habitual observance of the Sabbath. "O what a blessed day," he says, "is the Sabbath! which allows us a precious interval wherein to pause, to come out from the thickets of worldly concerns, and give ourselves up to heavenly and spiritual objects. *Observation and my own experience have convinced me, that there is a special blessing on a right employment of these intervals.* One of their prime objects, in my judgment is, to strengthen our impressions of invisible things, and to induce a habit

of living much under their influence.” “O, what a blessing is Sunday, interposed between the waves of worldly business, like the divine path of the Israelites through Jordan!” “Blessed be God, who hath appointed the Sabbath, and interposed these seasons of recollection.” “It is a blessed thing, to have the Sunday devoted to God.” “There is nothing in which I would recommend you to be more strictly conscientious, than in keeping the Sabbath holy. By this I mean, not only abstaining from all unbecoming sports, and common business, but from consuming time in *frivolous conversation, paying or receiving visits*, which, among relations, often leads to a sad waste of this precious day. I can truly declare, that to me *the Sabbath has been invaluable.*”

In writing to his friend, he says, “I am strongly impressed by the recollection of your endeavor to prevail upon the lawyers to give up Sunday consultations, in which poor Romilly would not concur.” What became of this same poor Romilly,* who would not consent, even at the solicitation of his friend, to give up Sunday consultations? He lost his reason, and terminated his own life.

* Sir Samuel Romilly, solicitor-general of England during the administration of Fox, who terminated his life November 2, 1818.

Four years afterwards, Castlereagh came to the same untimely end. When Wilberforce heard of it, he exclaimed, "Poor fellow! He was certainly deranged—the effect, probably, of continued wear of mind. The strong impression on my mind is, that it is the effect of the *non-observance* of the Sabbath; both as to abstracting from politics, and from the constant recurring of the same reflections, and as correcting the false views of worldly things, and bringing them down to their true diminutiveness. Poor Castlereagh! He was the last man in the world who appeared to be likely to be carried away into the commission of such an act: so cool, so self-possessed." "It is curious to hear the newspapers speaking of incessant application to business; forgetting that by the weekly admission of a day of rest, which our Maker has enjoined, our faculties would be preserved from the effect of this constant strain." Being reminded again, by the death of Castlereagh, of the case of Sir Samuel Romilly, he said, "If he had suffered his mind to enjoy such occasional remission, it is highly probable that the strings of life would never have snapped from over-tension. Alas! alas! Poor fellow!"

Well might Dr. Farre say, "The working of mind in one continued train of thought is destructive of life in the most distinguished class of society ;

and *senators themselves* need reform in that particular. I have observed many of them destroyed by neglecting this economy of life."

A distinguished financier, charged with an immense amount of property during the great pecuniary pressure of 1836 and 1837, said, "I should have been a dead man, had it not been for the Sabbath. Obligated to work from morning till night, through the whole week, I felt on Saturday, especially Saturday *afternoon*, as if I *must* have rest. It was like going into a dense fog. Everything looked dark and gloomy, as if nothing could be saved. I dismissed all, and kept the Sabbath in the good old way. On Monday it was all bright sunshine. I could see through, and I got through. But had it not been for the Sabbath, I have no doubt I should have been in the grave."

A distinguished merchant, who for the last twenty years has done a vast amount of business, remarked to the writer, "Had it not been for the Sabbath, I have no doubt I should have been a maniac long ago." This was mentioned in a company of merchants, when one remarked, "That is the case exactly with Mr. —. He was one of our greatest importers. He used to say, that the Sabbath was the best day in the week to plan successful voyages; showing that his mind had no Sabbath.

He has been in the Insane Hospital for years, and will probably die there." Many men are there, or in the maniac's grave, because they had no Sabbath. They broke a law of *nature*, and of nature's God, and found "the way of the transgressor to be hard." Such cases are so numerous that a British writer remarks, "We never knew a man work seven days in a week who did not kill himself or kill his mind."

Thomas Sewall, M. D., professor of pathology and the practice of medicine in the Columbian College, Washington, D. C., remarks, "While I consider it the more important design of the institution of the Sabbath to assist in religious devotion and advance men's spiritual welfare, I have long held the opinion that one of its chief benefits has reference to his *physical* and *intellectual* constitution; affording him, as it does, one day in seven for the renovation of his exhausted energies of body and mind; a proportion of time small enough, according to the results of my observation, for the accomplishment of this object. I have remarked, as a general fact, that those to whom the Sabbath brings the most *entire* rest from their habitual labors, performed the secular duties of the week more vigorously, and better than those who continue them without intermission. For a number of years, I have been in

close intimacy and intercourse with men in public life, officers of the government, and representatives in the national legislature, and eminent jurists, whose labors are generally great, and whose duties are arduous and pressing. Some of them have considered it their privilege, as well as their duty, to suspend their public functions, while others have continued them to the going down of the Sabbath sun. Upon the commencement of the secular week, the one class arise with all their powers invigorated and refreshed, while the other come to their duties with body and mind jaded and out of tone. I have no hesitation in declaring it as my opinion, that if the Sabbath were universally observed as a day of devotion and of rest from secular occupations, *far more work of body and mind would be accomplished, and be better done ; more health would be enjoyed, with more of wealth and independence, and we should have far less of crime, and poverty, and suffering.*"

Reuben D. Mussey, M. D., professor of surgery in the Ohio Medical College, remarks, "The Sabbath should be regarded as a most *benevolent* institution, adapted alike to the physical, mental, and moral wants of man. The experiment has been made with animals, and the value of one day's rest in seven, for those that labor, in recruiting their energies and prolonging their activity, has been

established beyond a doubt. In addition to constant bodily labor, the corroding influence of incessant *mental* exertion and solicitude cannot fail to induce *premature* decay, and to shorten life. And there cannot be a reasonable doubt, that, under the due observance of the Sabbath, life would, on the average; be prolonged more than one-seventh of its whole period; that is, more than seven years in fifty."

John P. Harrison, M. D., professor of *materia medica* in the same institution, adds, "The Sabbath was made for man. This truth is forcibly exemplified in the benefits conferred on the bodies of men by a proper observance of God's holy day of rest. Incessant uninterrupted toil wears out the energies of man's limited strength. The elasticity of the spring is destroyed by unabated pressure. The nervous system is especially relieved by alternations of activity and repose, and by diversification of impressions. The sacred quietness of the Sabbath takes off from the brain that excessive fullness of blood which the mental and bodily exercise of six days is calculated to produce. The change of dress, the social worship, the physical rest, and the transfer of thought and feeling from earthly interests to higher objects, not only harmonize the moral, but they refresh and invigorate the *bodily*

powers. All experience is expressive of this universal proposition, that *a longer life, and a greater degree of health, are the sure results of a careful regard to the commandment, 'Remember the Sabbath day, to keep it holy.'*”

In the above remarks of Professors Mussey and Harrison, numerous other educated and highly respectable physicians fully concur.

Ebenezer Alden, M. D., of Massachusetts, remarks, “After much reflection, I am satisfied that the Sabbath was made for man, as a *physical* as well as an intellectual and moral being. I view it as a day of compensation for the inadequate restorative power of the body, under continued labor and excitement. The Sabbath holds the same relation to the week that night does to day. It is mercifully interposed as an interruption of labor; a day when the cares and anxieties of life, so far as they relate to the body, should be laid aside, that man may recruit his strength and renew his exhausted powers. Unnecessary labor on the Sabbath is a *physical sin*, a transgression of a *physical law*, a law to which a penalty is attached—a penalty, which cannot be evaded. Whoever tramples upon the Sabbath, making it a day of toil, instead of a day of rest, is living ‘too fast,’ and will, in consequence, the sooner reach ‘that bourne from which no traveller returns.’

Such is my opinion, and such, I apprehend, will be found to be substantially the opinion of every reflecting and well-educated physician."

At a regular meeting of the New Haven Medical Association, composed of twenty-five physicians, among whom were the professors of the Medical College, the following questions were considered:

1. Is the position taken by Dr. Farre in his testimony before the committee of the British House of Commons, in your view, correct?

2. Will men who labor but six days in a week be more healthy and live longer, other things being equal, than those who labor seven?

3. Will they do more work, and do it in a better manner?

The vote on the above was *unanimously in the affirmative*; signed by Eli Ives, chairman, and Pliny A. Jewett, clerk.

John C. Warren, M. D., of Boston, professor in the Medical College of Harvard University, observes, "I concur entirely in the opinion expressed by Dr. Farre, whom I personally know as a physician of the highest respectability. The utility of observing the Sabbath as a day of rest, considered in a secular point of view, rests upon one of the most general of the laws of nature, the law of *periodicity*. So far as my observation has extended, those persons who are

in the habit of avoiding worldly cares on the Sabbath, are those most remarkable for the perfect performance of their duties during the week. The influence of a change of thought, on the Sabbath, upon the minds of such persons, resembles that of the change of food upon the body. It seems to give a fresh spring to the mental operations, as the latter does to the physical. *I have a firm belief that such persons are able to do more work, and to do it in a better manner, in six days, than if they worked the whole seven.* The breathing the pure and sublime atmosphere of a religious Sabbath refreshes and invigorates the spirit. It forms an epoch in our existence from which we receive a new impulse, and thus constitutes the best preparation for the labors of the following week."

Gilbert Smith, M. D., late president of the College of Physicians in the city of New-York, says, "I have read with much satisfaction Dr. Farre's testimony, and unhesitatingly subscribe to his views."

The opinions of the above, and many other distinguished medical gentlemen, are abundantly confirmed by facts. Men who labor but six days in a week are more healthy and strong than those who labor seven. They do more work, and live, upon an average, to a greater age. This has been strikingly exemplified in numerous cases.

Dr. F. Backus and seven other respectable physicians of Rochester, New York, have given the following testimony: "We fully concur in the opinions expressed by Drs. Farre and Warren. Having most of us lived on the Erie Canal since its completion, we have uniformly witnessed the same deteriorating effects of seven days' working upon the physical constitution, both of man and beast, as have been so ably depicted by Dr. Farre." They are more sickly than others, bring upon themselves, in great numbers, a premature old age, and sink to an untimely grave.

Nor is it true that men who labor six days in a week, and rest on one, are more healthy merely, and live longer than those who labor seven; but *they do more work, and in a better manner.* The experiment was tried in England upon two thousand men. They were employed for years, seven days in a week. To render them contented in giving up their right to the Sabbath as a day of rest, *that birth-right of the human family*, they paid them double wages on that day, eight days' wages for seven days' work. But they could not keep them healthy nor make them moral. Nor can men ever be made moral, or kept most healthy in that way. Things went badly, and they changed their course—employed the workmen only six days in a week, and

allowed them to rest on the Sabbath. The consequence was, that they did more work than ever before. This, the superintendent said, was owing to two causes, viz, *the demoralization of the people* under the first system, and *their exhaustion of bodily strength*, which was visible to the most casual observer. Such a course will always demoralize men, and diminish their strength.

It was tried on the northern frontier of the United States, during the last war. When building vessels, making roads, and performing other laborious services, the commander stated that it was not profitable to employ the men on the Sabbath, for it was found that they could not, in the course of the week, do as much work.

In the year 1839, a committee was appointed in the legislature of Pennsylvania, who made a report with regard to the employment of laborers on their canals. In that report, they say, in reference to those who had petitioned against the employment of the workmen on the Sabbath, "They assert, *as the result of their experience*, that both man and beast can do more work by resting one day in seven, than by working on the whole seven." They then add, "Your committee feel free to confess, that *their own experience* as business men, farmers, or legislators, corresponds with the assertion."

The minister of marine in France has addressed a letter to all the maritime prefects, directing that no workman, except in case of absolute necessity, be employed in the government dock-yards on the Sabbath. One reason which he gives is, that men who do not rest on the Sabbath do not perform as much labor during the week, and, of course, that it is not profitable to the state to have labor performed on that day. Another reason is, that it is useful to the state to promote among the laboring classes *the religious observance of the Sabbath*. This is, no doubt, the case. And one way to promote among the laboring classes the religious observance of the Sabbath, is for functionaries of the government to suspend their secular business, and religiously observe the day themselves. Let the distinguished classes of society set an example of keeping the Sabbath, and others may be expected to follow it. And let employers in no case *unnecessarily* deprive those whom they employ of the rest and privileges which God has provided for them, and the enjoyment of which would promote the mutual good of all. *The policy which seeks to gain by the violation of the laws which Infinite wisdom and goodness have established, is selfish, short-sighted, and defeats its own end.*

The experiment was tried in a large flouring establishment. For a number of years they worked

the mills seven days in a week. The superintendent was then changed. He ordered the men to stop the works at eleven o'clock on Saturday night, and not to start them till one o'clock on Monday morning, thus allowing a full Sabbath every week. And the same men, during the year, actually ground fifty thousand bushels more than had ever been ground, in a single year, in that establishment before. The men, having been permitted to cleanse themselves, put on their best apparel, rest from worldly business, go with their families to the house of God, and devote the Sabbath to its appropriate duties, were more healthy, moral, punctual and diligent. They lost less time in drinking, dissipation and quarrels. They were more clear-headed and whole-hearted, knew better how to do things, and were more disposed to do them in the right way.

This, under similar circumstances, will always be the case. Men who labor six days in a week, and rest one, can do more work in all kinds of business, and in all parts of the world, and do it in a better manner, than those who labor seven. The Sabbath was not designed, and it is not adapted to injure men, even in their business for this world, out to benefit them; and those who will not keep it reject their own mercies.

It has been said that those who manufacture salt

by boiling must violate the Sabbath, because it will not do to let the kettles cool down as often as once a week. But a gentleman tried the experiment, who said that, if he could not keep the Sabbath he would not make salt. He had thirty-two kettles. He allowed the fires to go out, and all the works to stop from Saturday till Monday. His men attended public worship on the Sabbath. In the course of the season they boiled seventy-eight days, and made, upon an average, over two hundred bushels of salt a day—in all, fifteen thousand eight hundred and seventy bushels; and at an expense, for breakage and repairs, of only *six cents*. At the close of the season he told his Sabbath-breaking neighbors how much he had made; but it was so much more than they had made themselves, that they could hardly believe him. Their expenses for breakage and repairs had been much greater than his. Not a man, with the same dimension of kettles, had made as much salt as he. Resting on the Sabbath does not, on the whole, hinder men in their business. It helps them both as to the quantity and the quality of their work.

Even fishermen abroad on the ocean, who fish but six days in a week, ordinarily prosper better than those who fish seven. A gentleman who resides in a fishing town, and who has made extensive

inquiries, remarks, "Those who fish on the Sabbath do not, ordinarily, take any more during the season, than those who keep the Sabbath. They do not make more money, or prosper better for this world. They are not more respectable or useful, nor are their families. Their children are not more moral, and it seems to be no better for them, *in any respect*, than if they fished and did business only six days in a week.

"One man followed fishing eight years. The first four he fished on the Sabbath. The next four he strictly kept the Sabbath, and is satisfied that it was for his advantage in a temporal point of view. Another man, who was accustomed for some years to fish on the Sabbath, afterwards discontinued it, and found that his profits were greater than before. Another man testifies that, in the year 1827, he and his men took more fish by far than any who were associated with them, though he kept the Sabbath and they did not. It was invariably his practice to rest from Saturday till Monday. Though it was an unfavorable season for the fisheries, he was greatly prospered in every way, and to such an extent that many regarded his success as almost miraculous.

"Examples like the above might be multiplied to almost any extent. So far as I can learn by diligent inquiry, all who have left off fishing on the

Sabbath, *without an exception*, think the change has been for their temporal advantage.

“He who has been more successful than any other among us this season, has strictly kept the Sabbath, as have also his men. They went to the coast of Labrador, were gone less time than usual, took more fish than the crew of any other vessel, and more than they could bring home. They gave away thirty-five hundred fish before they left the ground. In thirteen days they caught eleven hundred quintals.”

A gentleman belonging to another fishing town, which sends out more than two hundred vessels in a year, writes as follows: “I think it may safely be stated that those vessels which have not fished on the Sabbath have, taken together, met with *more than ordinary success*. The vessel whose earnings were the highest, the last year and the year before, was one on board which the Sabbath was kept by refraining from labor, and by religious worship. There is one firm which has had eight vessels in its employ this season. Seven have fished on the Sabbath, and one has not. That one has earned seven hundred dollars more than the most successful of the seven. There are two other firms employing each three vessels. Two out of the three, in each case, have kept the Sabbath, and

in each case have earned *more than two-thirds of the profits.*"

The Sabbatical institution is in accordance with the nature of man, and the observance of it is profitable unto all things.

The same law is impressed by the same Divine hand on the nature of the laboring animals. When employed but six days in a week, and allowed to rest one, they are more healthy than they can be when employed during the whole seven. They do more work and live longer.

The experiment was tried on a hundred and twenty horses. They were employed, for years, seven days in a week. But they became unhealthy, and finally died so fast that the owner thought it too expensive, and put them on a six days' arrangement. After this he was not obliged to replenish them one-fourth part as often as before. Instead of sinking continually, his horses came up again, and lived years longer than they could have done on the other plan.

A manufacturing company, which had been accustomed to carry their goods to market with their own teams, kept them employed seven days in a week, as that was the time in which they could go to the market and return. But by permitting the teams to rest on the Sabbath, they found that they could drive them the same distance in six days, that

they formerly did in seven, and with the same keeping preserve them in better order.

At a tavern in Pennsylvania, a man, who had arrived the evening before, was asked on Sabbath morning whether he intended to pursue his journey on that day. He answered, "No." He was asked, "Why not?" "Because," said he, "I am on a long journey, and wish to perform it as soon as I can. I have long been accustomed to travel on horseback, and have found that, if I stop on the Sabbath, my horse will travel farther during the week than if I do not."

A gentleman in Vermont, who was in the habit of driving his horses twelve miles a day seven days in a week, afterwards changed his practice, and drove them but six days, allowing them to rest one. He then found that, with the same keeping, he could drive them fifteen miles a day, and preserve them in as good order as before. So that a man may rest on the Sabbath, and let his horses rest, yet promote the benefit of both, and be in all respects the gainer.

Two neighbors in the state of New York, each with a drove of sheep, started on the same day for a distant market. One started several hours before the other, and travelled uniformly every day. The other rested every Sabbath. Yet he arrived at the

market first, with his flock in a better condition than that of the other. In giving an account of it he said, that he drove his sheep on Monday about seventeen miles, on Tuesday not over sixteen, and so lessening each day, till on Saturday he drove them only about eleven miles. But on Monday, after resting on the Sabbath, they would travel again seventeen miles, and so on each week. But his neighbor's sheep, which were not allowed to rest on the Sabbath, before they arrived at the market could not travel without injury more than six or eight miles in a day.

Two men from another part of the same State, each with a drove of sheep, started at the same time for another market. One rested and the other travelled on the Sabbath, through the whole journey. And the man who kept the Sabbath arrived at the market as many days before the other as he rested Sabbath-days on the road.

A number of men started together from Ohio, with droves of cattle for Philadelphia. They had often been before, and had been accustomed to drive on the Sabbath as on other days. One had now changed his views as to the propriety of travelling on that day. On Saturday he inquired for pastures. His associates wondered that so shrewd a man should think of consuming so great a portion

of his profits by stopping with such a drove a whole day. He stopped, however, and kept the Sabbath. They, thinking that they could not afford to do so, went on. On Monday he started again. In the course of the week he passed them, arrived first in the market, and sold his cattle to great advantage. So impressed were the others with the benefits of thus keeping the Sabbath, that ever afterwards they followed his example.

A gentleman started from Connecticut with his family for Ohio. He was on the road about four weeks, and rested every Sabbath. From morning to night, others, journeying the same way, were passing by. Before the close of the week he passed them. Those who went by late on the Sabbath he passed on Monday; those who went by a little earlier he passed on Tuesday; and so on, till before the next Sabbath he had passed them all. His horses were no better than theirs, nor were they better fed. But having had the benefit of resting on the Sabbath, according to the command of God and the law of nature, they could out-travel those who had violated that law.

A company of men in the state of New York purchased a tract of land in Northern Illinois, and started with their families and teams to take possession of it. A part of them rested on the Sabbath.

The others continued their journey on that as on other days. Before the next Sabbath those who had stopped passed by the others. This they did every week, and each succeeding week a little earlier than they did the week before. Had the journey continued, they would soon have been so far ahead that the others would not be able to overtake them on the Sabbath. They were the first to arrive at their new homes, with men and teams in good order. Afterwards the others came jaded and worn out by the violation of the law of nature and the command of God.

Great numbers have made similar experiments, and uniformly with similar results ; so that it is now settled *by facts*, that the observance of the Sabbath is required by a *natural law*, and that, were man nothing more than an animal, and were his existence to be confined to this world, it would be for his interest to observe the Sabbath. Should all the business, which is not required by the appropriate duties of the Sabbath, be confined to six days in a week, the only time which God has made or given to man, or to which he has a right for that purpose, both man and beast might enjoy higher health, obtain longer life, and do more work, and in a better manner, than by the secular employment of the whole seven.

But man is an angel as well as an animal. He has a soul as well as a body. The Sabbath was

made for both, especially for the soul. It derives its chief importance from its influence on that which is *deathless*. *It is the great institution for elevating, purifying, and blessing the soul, and fitting it not only for usefulness and happiness on the earth, but for glory, honor, immortality, and eternal life in heaven.*

Even the intellect, incessantly employed, becomes jaded, enfeebled, and deranged. Men of strong and vigorous powers, disciplined and trained for the most effective efforts, have found by experience, that they can accomplish more, and in a better manner, by employing the mind, especially in one continued train, not over six days in a week, and resting one, than they can by employing it the whole seven. After trying both ways, they find that they can accomplish in one what they cannot accomplish in the other, and have thus proved that the Sabbath was made for the *intellect*, as well as the other parts of man. Scientific and literary men, who study but six days in a week, ordinarily make greater progress, in the course of the year, than those who study seven. Experience has shown the same with reference to students in colleges. After the rest and duties of the Sabbath, the mind is in a better state for vigorous and successful effort. The following declaration of Sir Matthew Hale is an illustration of this truth :

“Though my hands and my mind have been as full of secular business, both before and after I was judge, as, it may be, any man’s in England, yet I never wanted time in six days to ripen and fit myself for the business and employments I had to do, though I borrowed not one minute from the Lord’s day to prepare for it, by study or otherwise. But, on the other hand, if I had, at any time, borrowed from this day any time for my secular employment, I found it did further me less than if I had let it alone; and therefore, when some years’ experience, upon a most attentive and vigilant observation, had given me this instruction, I grew peremptorily resolved never in this kind to make a breach upon the Lord’s day, which I have now strictly observed for more than thirty years.” He also declared that it had become almost proverbial with him, when any one importuned him to attend to secular business on the Sabbath, to tell them if they expected it to “succeed amiss,” they might desire him to undertake it on that day; that he feared even to *think* of secular business on the Sabbath, because the resolution then taken would be disappointed or unsuccessful; and that the more faithfully he applied himself to the duties of the Lord’s day, the more happy and successful was his business during the week.

The late distinguished Dr. Wilson, pastor of the

First Presbyterian Church in Philadelphia, for a number of years before he became a preacher of the Gospel, was an eminent lawyer in the state of Delaware. He was accustomed, when pressed with business, to make out his briefs and prepare for his Monday's pleadings on the Sabbath. But he so uniformly failed, during the week, in carrying out his Sunday plans, that it arrested his attention. As a philosopher, he inquired into the cause of his uniform failure, and came to the conclusion that it might be, and probably was on account of his violation of the Sabbath, by employing it in secular business. He therefore, from that time, abandoned the practice of doing anything for his clients on that day. The difficulty ceased. His efforts on Monday were as successful as on other days. Such were the facts in his case, and many others have testified to similar facts in their experience.

A mechanic in Massachusetts, whose business required special skill and care, was accustomed, at times, when pressed with business, to pursue it, on the Sabbath, after having followed it during six days of the week. But he so often *made mistakes*, by which he lost more than he gained, that he abandoned the practice, as one which he could not afford to continue. Mind is no more made to work vigorously and continuously in one course of effort sever

days in a week than the body ; and it cannot do it to advantage.

There are *laws* of mind as well as of body, which no man can annul ; and they have penalties which no transgressor can evade. He may seem for a time to escape, and even to prosper ; but judgment will come. If he continues his course of transgression, he will wither and droop, or, long before the proper time, and often suddenly, will come to his end, and have none to help him. The memory of many a man can recall instances among his own acquaintance which have been striking illustrations of this truth. Mind as well as body must have *rest*, and the more regularly it has it, according to the Divine appointment, other things being equal, the more perfect will be the health, and the greater the capability of judicious, well-balanced, long-continued and effective efforts.

Clergymen, whose official duties require vigorous and toilsome efforts on the Sabbath, must have some other day for rest, or their premature loss of voice, of health, or of life, will testify to them and to others the reality and hurtfulness of their transgressions. It is thought, that for them, Saturday is the best day for rest, but if they cannot have that, let them take Monday. Distinguished scholars, jurists, and statesmen, have often fallen victims to the trans-

gression of this law. Students, literary and professional men, who have thoroughly tried both ways, have all found that they could accomplish more mental labor, and in a better manner, by abstaining from their ordinary pursuits on the Sabbath, than by employing the whole week in one continuous course of efforts.

But the great evil of transgressing the law of the Sabbath is on the *heart*. Man is a *moral* as well as an intellectual being. His excellence, his usefulness, and his happiness depend chiefly on his *character*. To the right formation and proper culture of this the Sabbath is *essential*. Without it, all other means will, to a great extent, fail. You may send out Bibles as on the wings of the wind, scatter religious Tracts like the leaves of the forest, and even preach the Gospel, not only in the house of God, but at the corner of every street; if men will not stop their worldly business, travelling and amusements, and attend to the voice which speaks to them from heaven, the cares of the world, the deceitfulness of riches, and the pride of life, will choke all these means, and render them unfruitful. Such men do not avail themselves of the institution which God has appointed to give efficacy to moral influence, and which he blesses by his Spirit for that purpose. On the other hand, men who keep the Sabbath feel

its benign effects. Even the *external* observance of it, is, to a great extent, connected with external morality ; while its internal as well as external observance will promote purity of heart and life.

Of twelve hundred and thirty-two convicts who had been committed to the Auburn State Prison previously to the year 1838, four hundred and forty-seven had been watermen, either boatmen or sailors—men who, to a great extent, had been kept at work on the Sabbath, and thus deprived of the rest and privileges of that day. Of those twelve hundred and thirty-two convicts, only twenty-six had conscientiously kept the Sabbath.

Of fourteen hundred and fifty who had been committed to that prison previously to 1839, five hundred and sixty-three had been of the same class of men ; and of the whole, only twenty-seven had kept the Sabbath.

Of sixteen hundred and fifty-three who had been committed to that prison previously to 1840, six hundred and sixty had been watermen, and twenty-nine only had kept the Sabbath. Of two hundred and three who were committed in one year, ninety-seven had been watermen, and only two out of the whole had conscientiously kept the Sabbath.

Thus it appears, from official documents, that while the watermen were but a small proportion of

the whole population, they furnished a very large proportion of the convicts; much larger, it is believed, than they would have done had they enjoyed the rest and privileges of the Christian Sabbath. It appears, also, that nearly all the convicts were Sabbath-breakers—men who disregarded the duties and neglected the privileges of that blessed day.

The watermen had been kept at work, in many cases, under the *delusive* plea that, should they be permitted to rest on the Sabbath, they would become more wicked—an idea which facts, under the means of grace, show to be false.

On the Delaware and Hudson Canal, on which are more than seven hundred boats, the experiment has been tried. The directors were told at first, that should they not open the locks on the Sabbath, the men would congregate in large numbers, and would become more wicked than if they should continue to pursue their ordinary business; but the result is directly the reverse. Since the locks have not been opened, and official business has not been transacted on the Lord's day, the men have become more *moral* as well as more healthy, and the interests of all have been manifestly promoted by the change.

Let any class of men enjoy the rest and privileges of the Sabbath, and the effects will prove that it "was made for man," by Him who made man; and

who, in view of all its consequences, especially as the great means of giving efficacy to moral government, with truth pronounced it "very good."

On the other hand, take away from man the influence of the Sabbath and its attendant means of grace, and you take away the safeguard of his soul; you bar up the highway of moral influence, and lay him open to the incursions and conquests of Satan and his legions. Thus man becomes an easy prey, and is led captive by the adversary at his will.

Of one hundred men admitted to the Massachusetts State Prison in one year, eighty-nine had lived in habitual violation of the Sabbath and neglect of public worship.

A gentleman in England, who was in the habit, for more than twenty years, of daily visiting convicts, states that, almost universally, when brought to a sense of their condition, they lamented their neglect of the Sabbath, and pointed to their violation of it as the *principal cause* of their ruin. That prepared them for, and led them on, step by step, to the commission of other crimes, and finally to the commission of that which brought them to the prison, and in many cases to the gallows. He has letters almost innumerable, he says, from others, proving the same thing, and that they considered the violation of the Sabbath the great cause of their ruin.

He has attended three hundred and fifty at the place of execution, when they were put to death for their crimes. And nine out of ten who were brought to a sense of their condition, attributed the greater part of their departure from God to their neglect of the Sabbath.

Another gentleman, who has been conversant with prisoners for more than thirty years, states that he found in all his experience, both with regard to those who had been capitally convicted and those who had not, that they referred to the violation of the Sabbath as the chief cause of their crimes ; and that this has been confirmed by all the opportunities he has had of examining prisoners. Not that this has been the only cause of crime ; but, like the use of intoxicating liquors, it has greatly increased public and private immorality, and been the means, in a multitude of cases, of premature death.

Another gentleman, who has had the charge of more than one hundred thousand prisoners, and has taken special pains to ascertain the causes of their crimes, says that he does not recollect a single case of capital offence where the party had not been a Sabbath-breaker. And in many cases they assured him that Sabbath-breaking was the first step in their downward course. Indeed, he says, with reference to prisoners of all classes, *nineteen out of twenty have*

neglected the Sabbath and other ordinances of religion. And he has often met with prisoners about to expiate their crimes by an ignominious death, who earnestly enforced upon survivors the necessity of an observance of the Sabbath, and ascribed their own course of iniquity to a non-observance of that day.

Says the keeper of one of the largest prisons, "*Nine-tenths of our inmates are those who did not value the Sabbath, and were not in the habit of attending public worship.*"

It is not so strange, then, if human nature were the same, and the effect of Sabbath-breaking the same under the Jewish dispensation, as it is now, that God should cause the Sabbath-breaker, like the murderer, to be put to death. Sabbath-breaking prepared the way for murder, and often led to it; and it would not be possible to prove that Sabbath-breaking, now, is not doing even more injury to the people of the United States than murder. Should every person in this country habitually keep the Sabbath and attend public worship, murders would, to a great extent, if not wholly cease; and prisons become comparatively empty. *Sabbath-keepers very rarely commit murder, or perpetrate other heinous crimes.*

The secretary of a Prison Discipline Society, who has long been extensively conversant with prisoners,

was asked how many persons he supposed there are in State Prisons who observed the Sabbath and habitually attended public worship, up to the time when they committed the crime for which they were imprisoned. He answered, "I do not suppose there are any." An inquiry into the facts, it is believed, would show, with but few exceptions, this opinion to be correct. Men who keep the Sabbath experience the restraining, if not the renewing and sanctifying grace of God. *While they keep the Sabbath, God keeps them. When they reject the Sabbath, he rejects them; and thus suffers them to eat the fruit of their own way, and to be filled with their own devices.*

A father, whose son was addicted to riding out for pleasure on the Sabbath, was told that if he did not stop it his son would be ruined. He did not stop it, but sometimes set the example of riding out for pleasure himself. His son became a man, was placed in a responsible situation, and intrusted with a large amount of property. Soon he was a defaulter, and absconded. In a different part of the country he obtained another responsible situation, and was again intrusted with a large amount of property. Of that he defrauded the owner, and fled again. He was apprehended, tried, convicted, and sent to the State Prison. After years spent in solitude and labor, he wrote a letter to his father, and,

after recounting his course of crime, he added "*That was the effect of breaking the Sabbath when I was a boy.*"

Should every convict who broke the Sabbath when a boy, and whose father set him the example, speak out from all the State Prisons of the country, they would tell a story which would cause the ears of every one that should hear it to tingle.

A distinguished merchant, long accustomed to extensive observation and experience, and who had gained an uncommon knowledge of men, said, "When I see one of my apprentices or clerks riding out on the Sabbath, on Monday I dismiss him. Such a one cannot be trusted."

Facts echo the declaration—"Such a one cannot be trusted." He is naturally no worse than others. But he casts off fear, lays himself open to the assaults of the adversary, and rejects the means of Divine protection. He ventures unarmed into the camp of the enemy, and is made a demonstration to the world of the great truth, that "he that trusteth to his own heart is a fool." Not a man in Christendom, whatever his character or standing, can knowingly and presumptuously trample on the Sabbath, devoting it to worldly business, travelling, pleasure, or amusement, and not debase his character, increase his wickedness, and augment the danger

that he will be abandoned of God, and given up to final impenitence and ruin.

It was on Sabbath morning, while out on an excursion for pleasure, that he who was intrusted with great responsibilities, and was thought to be worthy of confidence, committed an act which was like the letting out of great waters, which ceased not to flow, till, wearing their channels broader and deeper, they overwhelmed him and others in one common ruin. Many a man, setting at nought the Divine counsel with regard to the Sabbath, and refusing, on that day, to hearken to his instruction or reproof, almost before he was aware of it, has found himself abandoned of God, in the hands of the enemy, chained and fettered by transgression, sinking from depth to depth, till he was suddenly destroyed, and there was no remedy.

Let every young man, especially he who has gone out from his father's counsels, and his mother's prayer's, remember the Sabbath, and keep it holy, be found habitually in the house of God, and under the sound of that Gospel which is able to make him wise unto salvation, through faith in Christ Jesus. Let him avoid worldly business and amusements on that day, as he would avoid the gate of hell.

Even where they do not lead to abandonment in crime, they harden the heart, pollute the affections,

sear the conscience, and prevent the efficacy of all the means of grace. They carry the soul away from God, on the rapid stream of time, towards eternal perdition. Their language is, "No God—no heaven—no hell! No human accountability for the things done in the body! Who is Jehovah, that I should serve him? I know not Jehovah, neither will I obey his voice."

In its progress, Sabbath-breaking sometimes seems to become a trial of strength between the Sabbath-breaker and his Maker. So besotted is he, that he acts as if he thought he could outwit or overcome the Almighty, and gain something valuable by opposing his will.

A man in the State of New York remarked that he intended to cheat the Lord out of the next Sabbath, by going to a neighboring town to visit his friends. He could not afford to take one of his own days, and therefore resolved to cheat the Lord out of his. On Saturday he went with his team into a forest, to get some wood. By the fall of a tree he was placed in such a condition that he did not attempt to carry his intended fraud into execution. He was willing to stay at home.

But another man in the same State, who had spent the Sabbath in getting in his grain, said that he *had* fairly cheated the Almighty out of one day. He

boasted of it as a mark of his superiority. On Tuesday, the lightning struck his barn. He gained nothing valuable by working on the Sabbath.

Another man acted as if he thought all the evil of working on the Sabbath consisted in its being seen. He went out of sight, behind the woods, and spent the day in gathering his grain, and putting it into a vacant building near his field. But the lightning struck the building, and, with the grain, it was burned to ashes. He who made the eye saw what this man did, and so ordered things, in his providence, that he gained no real good by his transgression. *Men are not apt, in the end, to gain in that way.*

Seven young men, in a town in Massachusetts, started in the same business nearly at the same time. Six of them had some property, or assistance from their friends, and followed their business seven days in a week. The other had less property than either of the six. He had less assistance from others, and worked in his business only six days in a week. He is now the only man who has property, and has not failed in his business.

A distinguished merchant in a large city, said to the writer, "It is about thirty years since I came to this city; and every man through this whole range, who came down to his store, or suffered his counting-room to be opened on the Sabbath, has lost

his property. There is no need of breaking the Sabbath, and no benefit from it. We have not had a vessel leave the harbor on the Sabbath for more than twenty years. It is altogether better to get them off on a week day than on the Sabbath." It is better even for this world. And so with all kinds of secular business. Men may seem to gain for a time by the profanation of the Sabbath; *but it does not end well*. Their disappointment, even here, often comes suddenly.

The writer of this, in a late journey, passed near the houses of four men who started together for the Far West. On Sabbath morning they discussed the question, whether it was right and best for them to travel on the Lord's day. The result was, three of them went onward, and reached the city of Buffalo in time to take the steamboat Erie, on her last voyage. On that same Sabbath morning a company of travellers, in another place, discussed the same question with regard to the propriety of their travelling on that day. And they separated one from another. A part went on their journey, and a part stopped and attended public worship. Those who went on arrived in time to take the same boat. But they had not proceeded far when it took fire, and was soon in a blaze. Some were consumed; others jumped overboard, and were drowned. "Never," said a man who went out to their assistance—"never

shall I forget the sound that struck upon my ear, when I first came within hearing of that boat. They were hanging on the sides, and the burning cinders were pouring down on their heads, and they were dropping off, and dropping off. O, it was like the wailing of despair."

Those who stopped and attended public worship arrived in safety, took another boat, and live to testify not only to the duty, but to the utility of remembering the Sabbath day and keeping it holy. "My own brother," said a man who heard the above statement, "was in that very company. He stopped and saved his life." How many other men have saved their lives, and how many have instrumentally saved their souls, by keeping the Sabbath and performing its appropriate duties, none but the Lord of the Sabbath and the Saviour of souls can tell. Certain it is, that in the keeping of his commands, though it should not exempt men from sudden death, there is great reward.

A man and his wife were very desirous of arriving in New York in season to take the steamboat Lexington. They were so anxious that they travelled a great portion of the Sabbath. They arrived in season, took the boat, and were among the multitude who, on that dismal night, perished in the flames or found a watery grave.

A man on the previous Sabbath requested his neighbor to go with him to New York, for the purpose of taking the same boat. His neighbor refused because it was the Sabbath. He was urged, but would not go. The other man then went to his son, and urged him to go. He was reluctant, but, being strongly urged, he finally consented. They started on their journey. They reached the boat; but it was to die, and go to judgment. They did not gain what they expected by travelling on the Sabbath. Great numbers have often, very often, when they expected to gain an important object, been disappointed, suddenly and awfully disappointed.

That company of persons who went out on the Sabbath in a pleasure-boat, expected to be gainers. But the tumult within, before the tumult without, told them that all was not right; and when the boat upset, and the hapless victims sank to rise no more, new testimony was added to that of thousands, that disobedience to God is not the way to gain, even for this world.

A distinguished mechanic, in a part of the country where the Sabbath was disregarded, had been accustomed for a time to keep his men at work on that day. He was afterwards at work for a man who regarded the Sabbath, and who, on Saturday, was anxious to know what he intended to do; and

therefore asked, "What do you expect to do to-morrow?" He said, "I expect to stop, and keep the Sabbath. I used to work on the Sabbath, and often obtained higher wages than on other days. But I so often lost, during the week, more than all I could gain on the Sabbath, that I gave it up years ago. I have kept the Sabbath since, and I find it works better." It does work better. And all who make the experiment will, in due time, find it so.

Men who work against the commandment of God, work against the providence of God; and that providence will be too strong for them.

"I used," said the master of a vessel, "sometimes to work on the Sabbath; but something would happen, by which I lost so much more than I gained by working on the Sabbath, that on one occasion, after having been at work and met with some disaster, I swore most profanely that I never would work again, or suffer my men to work on that day. And I never have." He finds it works better. He does not swear now. He has induced many others not to swear, and not to break the Sabbath. He finds that in the keeping of God's commands there is great reward. All who obey them will find the same.

An old gentleman in Boston remarked, "Men do not gain anything by working on the Sabbath. I can recollect men who, when I was a boy, used to load their

vessels down on Long Wharf, and keep their men at work from morning to night on the Sabbath day. But they have come to nothing. Their children have come to nothing. Depend upon it, men do not gain anything, in the end, by working on the Sabbath."

In another part of the country an old man remarked, "I can recollect more than fifty years; but I cannot recollect a case of a man, in this town, who was accustomed to work on the Sabbath, who did not fail or lose his property before he died."

There are some cases, however, where men who habitually break the Sabbath do not fail; they make property, and keep it till they die.

A case of this sort came to the knowledge of the writer. The man was notorious for disregarding the Sabbath, and prosecuting his worldly business on that day. He increased his riches till he thought that he had enough, and began to make preparation to retire and enjoy it. But before he was ready for that, he lost his reason, and died a maniac.

But all Sabbath-breakers who make property and keep it, do not lose their reason. Some continue to enjoy it while they live, and transmit their property to their children. But it is less likely to be a blessing to them than if it had been acquired in obedience to the laws of God. It does not wear well, and, while it lasts, often appears to be under a curse.

“Those views,” said a man, “are all superstition; the idea that it is not profitable or safe to work on the Sabbath as on other days is *false*. I will prove that it is false.” So he attempted it. He ploughed his field and sowed his grain on the Sabbath. It came up and grew finely. Often, during the season, he pointed to it, in proof that Sabbath-day labor is safe and profitable. He reaped it, and stacked it up in the field. His boys took the gun, and went out into the woods. It was a dry time, and they set the leaves on fire. The wind took the fire; it swept over the field, and nought but the blackness of ashes marked the place where the grain stood. “Let not him that putteth on the harness boast himself as he that putteth it off.” He could not prove, though he tried long and hard, that it is safe or profitable to work on the Sabbath.

But another man thought he had succeeded better. He even boasted that he had found, by experiment, that it was more profitable to work on the Sabbath than to rest and attend public worship. The Sabbath on which he had finished the gathering in of his crops he told his neighbors, who had attended public worship, how much wiser he had been than others. He had worked on the Sabbath all the year, and had thus gained more than fifty days, which his neighbors had lost by their superstition.

But that very day the lightning struck his barn, and his Sabbath-day gains and his week-day gains were burnt together. His neighbors were not convinced that it was profitable or safe to work on the Sabbath. It was not in his power to convince them. They were more disposed than ever to confine their secular business to the six days which were made and given to men, and to which alone they have a right for that purpose.

Though this is not a state of full retribution, yet Jehovah is "a God who judgeth *in the earth*," and sometimes, even here, he visits certain sins with his curse; causing a fearful looking for of judgment and fiery indignation, which are to come hereafter. The intemperate man cannot compete with the temperate, nor, continuing such, can he escape the drunkard's grave. Notorious rebels against earthly parents will look in vain for those smiles of Providence which fall upon filial virtue. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

And he that contemneth his Father in heaven, and openly trampleth on that institution which he hath appointed for giving efficacy to his moral government among men, and diffusing the blessings of his parental love over the great human family,

will find that, though his long-suffering is amazing, while his sun rises on the evil and the good, and his rain descends on the just and the unjust, judgment in due time lingereth not, and damnation slumbereth not. In many cases before it comes there are indications of violated laws, by attendant retributions. Every intemperate man is an evidence of this truth.

A man of remarkable talents for business, and good opportunities for the acquisition of property, was confident that he could succeed, and keep what he gained, without regarding the Sabbath, or obeying the natural and moral laws of God. He had no idea of being confined in his efforts to six days in a week. He would take all the days, and employ them as he pleased. For a time he succeeded. Property flowed in upon him, and he grew increasingly confident that the idea of the necessity or utility of keeping the Sabbath, in order to permanent prosperity, was a delusion. The last year his property was sold for the benefit of his creditors by the sheriff; and he now seems farther than ever from being able to prove that ungodliness is profitable even for this life. It sometimes, for a season, appears to superficial observers to be so. But the end corrects the mistake; and sometimes the retribution which follows convinces the transgressor

himself that it comes from God, and leads him to abandon his violations of the Sabbath.

A man who ridiculed the idea that God makes a difference in his providence between those who yield visible obedience to his laws and those who do not, had been engaged, on a certain Sabbath, in gathering his crops into his barn. The next week he had occasion to take fire out into his field in order to burn some brush. He left it, as he supposed, safely, and went in to dinner. The wind took the fire and carried it into his barn-yard, which was filled with combustibles, and, before he was aware of it, the flames were bursting out of his barn. He arose in amazement, saw that all was lost, and fixing his eye on the curling flames, stood speechless. Then, pointing to the rising column of fire, he said, with solemn emphasis, "That is the finger of God!"

Do you say, barns sometimes are burnt whose owners do not break the Sabbath; buildings are struck with lightning while their owners are engaged in public worship; steamboats take fire, and good men are burnt up in them; or their property takes wings and flies away, as well as the property of notoriously wicked men? That is sometimes the case. Calamities in this world come, to some extent, upon all. But do they come as often, and to as great an extent, upon those who obey the natural

and moral laws of God, as upon those who openly and habitually violate them? Do the intemperate, the thief, and the murderer ordinarily secure and retain as many blessings in this world, as the temperate, the honest, and the pious?

Do notorious and habitual Sabbath-breakers, who devote the day to worldly business, travelling and amusement, acquire as much property, keep it as long, and as often transmit it, as a blessing, to their children, as those who conscientiously abstain from those practices, and regularly attend the public worship of God on the Lord's day? Let the Bible and facts determine. Look at the men who, for the last forty years, have disregarded the Sabbath, and pursued their course of business or amusement seven days in a week; look at their children and children's children, and compare them, as a body, with those who kept the Sabbath, and trained up their children in the nurture and admonition of the Lord; and let the convictions of every sober, candid and reflecting man determine. Aged men in great numbers, after extensive observation through a long course of years, have expressed a strong conviction that facts echo the declarations, "Six days shalt thou labor and do all thy work; but remember the Sabbath day, and keep it holy."

Any man may die suddenly by fire or water,

lightning or disease. It is not a part of the Saviour's promise, even to his friends, that they shall not die *suddenly*. He evidently teaches that they may, and in view of it says, "Watch therefore, for in such an hour as you think not the Son of Man cometh." "And what I say unto you, I say unto all, Watch!" No man, whatever his character, can be sure that he will not, the next hour, be in eternity. That is a reason why no man should break the Sabbath, or in any way knowingly disobey God. He may die while doing it. That is a reason why every man should, at all times, be found doing the will of his Father in heaven, in dependence on his grace, for the purpose of promoting his glory and the good of men. "Blessed is that servant whom his Lord, when he cometh, shall find so doing. If he shall come in the second watch, or in the third watch, blessed is that servant." While "the wicked is driven away in his wickedness," "the righteous hath hope in his death." However suddenly, in whatever way he is removed from earth, though to live were Christ, through him that loved him and gave himself for him, *to die shall be gain*.

Let each one then, in every condition, fear God and keep his commands ; for this is the duty, the right, the privilege, the wisdom, the safety, the excellence and the blessedness of man.

No. II.

THE LORD'S DAY.

“REMEMBER the Sabbath day, to keep it holy,” is the declaration, not of the Bible only, but of Providence. Both utter the voice of nature, and proclaim the will of nature's God. It was because the nature of man, as a physical and moral being, required the Sabbath, that the day was made for him. Without the observance of it he can never obtain the good of which he is capable, or avoid the evils which he has reason to fear.

Some contend that the Sabbath was made for the Jews only. But this is in opposition to the testimony of the Infallible Witness, the Lord of the Sabbath. His decision is, Mark, 2 : 27, “The Sabbath was made for man.” *Man*, as used in this connection, and in other places in the Bible, does not mean Jews only : it means the human family ; as when it is said, “Man that is born of a woman is of few days and full of trouble. He cometh forth

as a flower, and is cut down." It does not mean Jews only: it means the human race. When it is said, "Man lieth down, and riseth not again till the heavens be no more," does it mean Jews only? No. It means man, to whom it is once appointed to die. And the Sabbath was made for man—that man, to whom it is appointed once to die, and after that the judgment. And it was designed, and is adapted to aid him in preparing for those inevitable and momentous events; as well as to cheer and animate, sustain and comfort him, as he goes forward to meet them. It comes by Divine appointment, to ease him of his burdens and soothe him in his sorrows, pour light on his darkness, and point him upward to that rest which remaineth for the people of God; so that for him to live may be Christ, and to die may be gain. Whenever, and wherever it is kept by any of the human family, in accordance with the Divine will, it has, through grace, that benign effect.

The word SABBATH means *rest*—"The *rest* was made for man." The rest spoken of by our Saviour is a day of weekly rest from secular business and cares, for the purpose of devoting it especially to the worship of God and the promotion of the spiritual good of men. In order to this, and with reference to his benefit here, as well as hereafter, it was de-

signed to give him one day in seven, in addition to the nights, as a season of rest from physical toil, in order to promote his health and comfort, his longevity, and his usefulness to himself and others.

In this respect, it is not an original and primary institution, standing out alone ; but it is based upon another, that lies back of it, viz., "Six days shalt thou labor, and do all thy work." This was the original law for man ; and to it, in order to make it known and give it sanction, Jehovah himself conformed in the making of the world. Hence the reason why the first great exhibition of himself in the beginning, and that which meets us at the opening of revelation, is that of "Divinity in action ;" working "six days," and "six days" only.

Hence the reason, also, why, having wrought "six days," the next great exhibition of himself, recorded for the instruction of all ages, is that of "Divinity in repose," resting one day, after six days of labor. And hence, too, the reason why he sanctified the day, or set it apart from other days, for a special and peculiar purpose, to be employed, not as a day for worldly business and cares, but as a day of rest. The nature of man and beast would need it, the glory of their Maker would require it, and the good of the universe would be promoted by it. Hence the reason, also, why he blessed the day,

for the purposes, and for those only, for which it was made—for which it was in all ages to be occupied—to which it had, by his great example, been thus solemnly devoted.

To these great facts he himself appeals, as reasons why men should keep the Sabbath. “Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;”—that is, under thy control—“for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day”—or the day of rest—“and hallowed it.” Their observance of it would, in all ages, be a sign that they acknowledged him as their God; and it would secure his acknowledgment of them as his people. Hence the command, Ezek. 20 : 20, “Hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am Jehovah, your God.”

Some have supposed that by this arrangement a definite period of duration was made holy *in itself*, and that all persons must keep that identical period or they could not acceptably obey the command. But this is a mistake, which arises from looking at

the surface of things, or regarding their sound and appearance, and is a striking illustration of the law maxim, "*Hæret in litera, hæret in cortice.*"

The primary and essential idea in the numbers "six" and "seven," as used in the command, is that of proportion. It marks the number of days to be devoted to secular concerns, compared with those to be devoted to rest and spiritual duties. "Six days shalt thou labor;" and the next day, which of course, reckoning from the first working day, is "the seventh," thou shalt rest and not do any work. Men who call their first working day the second day of the week, and who, on the seventh day from that, keep the Christian Sabbath, do as really comply with the spirit and the letter of the fourth commandment, as men did who of old kept the Jewish Sabbath. "Six days they labor, and in them do all their work; and the seventh day they rest, and do not do any work;" and that is the *spirit* as well as the letter of the command. It is based on the arrangement made for man, whose nature requires, after working with suitable diligence six days, that the seventh should be devoted to rest and to spiritual duties.

That it is not chronological or numerical identity that is referred to, or is the primary and essential idea in the Sabbath law, is evident from the fact

that every spot on the earth is constantly changing its position with regard to the sun ; and that day and night, the first day and the seventh, in different places and to different people, come at totally different times. They may be half a day, or even a whole day apart ; and yet each may obey the law. Six days they may labor, and in them do all their work. The seventh, whether they call it seventh in their week or not, they may rest, and both keep the Sabbath, according to the commandment.

The Christians in New Holland, or in China, keep the Sabbath at a very different time from the Christians in America. And even should a people lose the original reckoning of time, as some people may have done, still they need not, and, if pious and enlightened, would not live without a Sabbath, nor without obeying the Sabbath law. Six days they would labor, and in them do all their work ; and the seventh day they would rest, and worship God, and would thus acceptably keep the Sabbath.

No identical period of duration is, in itself, intrinsically holy ; but one-seventh is set apart by Jehovah for *sacred* purposes. On that account it is called *holy* ; as the temple and the sacred vessels were called holy, because devoted to holy purposes.

Two pious colonies start from the same place : one goes east and the other west. They continue

their journey till they meet on the same parallel of longitude, and in different latitudes: they settle for life. They are now a whole day apart; and, should they continue till they should reach the longitude from which they started, they would be two days apart. And yet each might all the way, though at different times, be obeying the spirit and the letter of the fourth commandment, and in a manner equally acceptable to God.

When the English sailors first visited Pitcairn's Island they arrived on Saturday, and found the islanders, with John Adams at their head, keeping the Christian Sabbath. They had gone to the island in different directions. The consequence was, that the Saturday of the one was the Sabbath of the other, and the Sabbath of the one was the Monday of the other. And yet each company might continue to keep the Sabbath according to its own reckoning, if they were not to live together, and might do it with equal acceptance, though if they were to live together, it might be their duty to change; and either company might change its days of labor and of rest, so as to conform to the other; and whichever party should change, they would continue, as they had done before, to conform to the spirit and to the letter of the *Sabbath law*.

Is it, then, of no importance which of the six days

in a week men occupy for labor and secular concerns, and which for rest and for spiritual duties? May each select his own time, without regard to the Divine sanction or the general good? No. In the first place, there should be *agreement* as to the time, that each may not incommode, but may assist the others in the enjoyment of the privileges and the performance of the duties of the Sabbath. And that there may be agreement, each should inquire with regard to the will of God, and observe the day which is indicated in his word and by his providence as suited to the end for which the Sabbath was appointed.

When the great object was to celebrate the manifestation of Jehovah as Creator, it was suitable that the day selected should be that on which he finished the work of creation, and on which he rested himself, and thus, as Lord of creation, gave to the observance of the Sabbath the sanction of his example.

Should the time ever come when he should make greater and more glorious displays of himself than were made in the physical creation, reason would seem to require—we should naturally expect—that those displays would be celebrated, not indeed to the exclusion of the other, but in addition to the other, and in proportion to their magnitude and importance.

Has he ever made any displays of himself which he represents as more glorious than those which were made in the physical creation? The heavens declare his glory, and the firmament showeth his handy work. These are, indeed, bright manifestations of glory, and are worthy of a weekly celebration. Is there anything which exceeds in glory? which shows not only wisdom, power, and goodness, but in addition, *unsearchable riches of kindness, compassion and grace*? which displays justice and mercy meeting together, righteousness and peace embracing each other? What saith the prophet, the man inspired of God to speak for him in this matter? "Behold! I create new heavens and a new earth; the former shall not be remembered nor come into mind. There shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots." "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf shall dwell with the lamb; the leopard shall lie down with the kid; the calf, and the young lion, and the fatling, together; and a little child shall lead them. The cow and the bear shall feed; their young ones shall lie down together. The sucking child shall play on the hole of the asp, and the weaned child put his hand on the cockatrice's den; and they shall not hurt nor destroy in all my

holy mountain: *for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.*"

What is that knowledge of Jehovah which is to work such wonders? Is it the knowledge of him as Creator merely; stretching out the heavens as a curtain, and the earth as a tent to dwell in? Is it that in six days he created heaven and earth, the sea, and all that in them is; and that men from week to week have celebrated these displays of his glory? Are these the principal displays which are to be celebrated, when men shall beat their swords into ploughshares, and their spears into pruning-hooks? when the lion and the lamb shall lie down together, and there be nothing to hurt or destroy? What saith Jehovah himself in this matter?

"Be ye glad, and rejoice forever in that which I *create*." And what is it? The physical creation? "Behold, I *create Jerusalem a rejoicing, and her people a joy*. I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying. No more shall there be an infant of days, or an old man that hath not fulfilled his days;" for he that dieth at a hundred years, shall die a boy; and the sinner that dieth at a hundred years, shall be deemed accursed. For as the days of a tree shall be the days of my people; and they shall wear out the

works of their own hands. "The wolf and the lamb shall feed together; and they shall not hurt nor destroy in all my holy mountain, saith Jehovah."

Such are the glories which are to be celebrated, when the earth shall be full of the knowledge of the Lord, as the waters fill the seas—the glories of Jehovah, not as Creator merely or principally, but the glories of Jehovah as Redeemer. No sooner does he appear as God manifest in the flesh, than suddenly there is with the angels a multitude of the heavenly hosts, crying, "GLORY TO GOD IN THE HIGHEST." Why? Because that in six days he created the heavens and the earth? No; not that merely, or principally; but because there is "peace on earth, good-will to men," through those wondrous manifestations into which angels desire to look, of a JUST GOD, AND YET A SAVIOUR.

The first creation made men creatures, and placed them where, by their voluntary rebellion, they became sinners, and exposed to endless death; the second creation makes them saints, and prepares them to be kings and priests unto God, and to reign with him for ever and ever.

No wonder the inspired penman, in view of it, broke out, "Open to me the gates of *righteousness*; I will go into them and praise Jehovah; this gate of Jehovah into which the *righteous* shall enter. I

will praise thee ; for thou hast heard me, and art become my *salvation*." And how was this done ? "Behold, I lay in Zion, for a foundation, a Stone, a tried Stone, a precious corner-stone, a sure foundation. He that believeth on him shall not be confounded. This is the Stone which was set at nought of those builders, and which is become the head-stone of the corner. This is Jehovah's doing preëminently, and it is marvellous in our eyes." This is the work which excites their highest admiration, and calls forth their loudest praises. And this is the day which the Lord hath made, on which especially to celebrate this glory ; and we will rejoice and be glad in it.

O give thanks unto Jehovah, for he is good, *for his mercy endureth for ever*. Who shall not fear thee, O Lord, and glorify thy name ! for thou only art *holy*, for *all nations* shall come and worship before thee. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ ; in whom we have redemption through his blood, the forgiveness of sins according to the riches of grace, wherein he hath abounded toward us ; that in the dispensation of the fulness of time he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him.*

This was peculiarly to be the theme for Christian celebration, from week to week, on the Christian Sabbath.

Six times in the New Testament are the passages concerning this foundation laid in Zion applied, by inspired men, to Jesus Christ. He was the Stone set at nought of those builders, and by his resurrection, the demonstration of his Messiahship, he became the head-stone of the corner. That was the day which the Lord had made, in which sinners who should believe on him would rejoice and be glad. And they would express their joy in public and devout thanksgiving. Hence, when this is accomplished, we should not be surprised should they say, "O come, let us sing unto the Lord, and let us make a joyful noise unto the Rock of our salvation;" nor if we hear them actually singing,

"This is the day the Lord hath made;
He calls the hours his own;
Let heaven rejoice, let earth be glad,
And praise surround the throne.

"To-day he rose, and left the dead,
And Satan's empire fell;
To-day the saints his triumphs spread,
And all his wonders tell.

"Hosanna in the highest strains

The church on earth can raise ;
The highest heavens, in which he reigns,
Shall give him nobler praise."

Such have actually been the facts. Ever since He who had power to lay down his life, showed that he had power to take it again, by bursting the bands of death, and rising triumphant, leading captivity captive, his disciples have assembled on the day of his resurrection to worship and adore. For eighteen hundred years has been sung, by the church on earth, *a new song*, and one which the physical creation merely could never inspire.

"Thou art worthy, for thou wast slain, and hast redeemed us unto God by thy blood, out of every kindred, and tongue, and people, and nation." This is now their practice ; and such it will continue to be, till this song of the church on earth is swallowed up in the song of the church in heaven. And

"Then, in a nobler, sweeter song,

They'll sing his power to save,
When these poor, lisping, stammering tongues
Lie silent in the grave."

God has blessed this practice in every age, and made it instrumental in extending the boundaries

of his kingdom, multiplying the number of his subjects, and preparing them to dwell in his presence, behold his glory, and rejoice in his love. This number is now increasing, and they will continue to increase, till they shall become a multitude which no man can number, out of every nation, and kindred, and people, and tongue.

Have they done right in this? And are men now doing right in keeping the day of the resurrection of the Saviour, and the finishing of his atoning work for their salvation, as *the Christian Sabbath*?—the day when the business of this world shall be suspended, and they not forsake the assembling of themselves together to worship and adore Jehovah, not as their Creator merely, but as their Redeemer and Sanctifier—and in view of these new heavens and new earth, which he creates and makes so much more glorious, that the former, in comparison, are hardly remembered or come into mind?

Have they divine warrant for this practice? Has it been sanctioned by the Lord of the Sabbath? What are the facts?

When he became incarnate for the purpose of working out for men this *great salvation*, he was made under the law, which was written by God on tables of stone, and proclaimed by Moses to the people. It became him, in that condition, to fulfil all

righteousness, and to yield obedience both to the moral and to the ceremonial laws. He kept the weekly Sabbath, on the day which, according to their reckoning, was the seventh; and his custom was, to go with others into the synagogue for worship. Hence we find him on one of those occasions reading, in the hearing of the people, a part of the prophecy of Isaiah concerning himself; and then as a public teacher, giving them instruction with regard to his character and kingdom. This continued to be his custom till his death, when was fulfilled in him the prophecy of the Psalmist, and he was as a stone set at nought of those builders. But after his resurrection, when, according to the same prophecy, he became the Head-stone of the corner, *we hear no more of his going into the synagogue, or any other place for public worship, on that seventh day*, (the day in which he had lain in the grave,) or even of his meeting with his disciples. It had been to them a day of sadness, of darkness, and gloom; while, although he had all power, he had suffered his body to remain a lifeless corpse in the tomb. But on the morning of the first day of the week the darkness fled away. The angel of the Lord descended and rolled back the stone. His countenance was like lightning, and his raiment white as snow. For fear of him, the keepers, who

had been stationed to prevent his rising or being stolen away, became as dead men. The women who assembled to anoint his body, are told that he is not there, that he has risen, and if they go into Galilee, they shall see him. But hardly have they turned to hear the tidings, when he meets them, saying, "ALL HAIL!" And they hold him by the feet, and worship him.

Thus opened the day which the Lord had made for this glorious consummation, and on which the future millions of his people, in coming generations, would rejoice and be glad. The news was soon spread that he was risen, and his disciples were at the sepulchre, but he was not there. As he died for their sins according to the Scriptures, so he rose again for their justification according to the Scriptures. And four times on that day did he appear to his disciples. The last time is recorded by the Holy Ghost with special particularity. "The same day, at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst of them, and saith unto them, PEACE BE UNTO YOU. And when he had so said, he shewed them his hands and his side. Then were the disciples glad when they saw the Lord." It was the day which he had made, and they began to rejoice

and be glad in it. "Then said Jesus unto them again, *Peace be unto you. As my Father hath sent me, even so send I you.* And when he had said this, he breathed on them, and said, **RECEIVE YE THE HOLY GHOST.** Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Thus, according to his promise, though, on account of his departure, their hearts, on the Sabbath of the old creation, had been sorrowful, yet now, on *this* day which commemorates the new, he meets them again, and their sorrow is turned into joy, and their joy no man takes from them. For he himself would be with them. And even where two or three only should be gathered together in his name, there would he be, in the midst of them, to bless them.

Thus, on that first day, he not only met with his disciples—a thing which we have no account of his doing, after his resurrection, on that seventh day—but he blessed them in their meeting, saying, "*Peace be unto you;*"—evidently approving of what they were doing. And he appointed them as his ambassadors, to go forth in his name, and to establish the new dispensation; and he gave them the Holy Ghost to fit them for their work; thus fulfilling towards them the great New Testament promise, and marking, in a strong and peculiar manner in his pro-

vidence and by his grace, that first day of the week.

The resurrection of the Redeemer, the assembling of his disciples, the manifestation of himself to them, the approval which he bestows upon them, the commission which he gives them, the Holy Ghost which he imparts to them—all give to this day, in the view of his disciples, a grand peculiarity, and strongly mark it for their future guidance. And, as he has given them the Holy Ghost to teach them, and to bring all things to their remembrance whatsoever he has said unto them, and to lead them into all truth as far as is needful to declare authoritatively his will, and to adopt those practices and establish those institutions which he will approve—if it is his will that his followers should observe the first day of the week for public worship, we may expect when the day comes to find those disciples together again. And what is the fact? We have no account of any meeting during the week. But after eight days—that is, according to the Jewish mode of reckoning, on the first day of the week—the disciples are assembled; and Thomas, who was not there before, is now with them. And then, too, though the doors were shut, came Jesus, and stood again in the midst of them. And again he said, “PEACE BE UNTO YOU.” What stronger marks

of his approbation could he give them? or of his sanction of the course which they were taking?

And to Thomas, who had not before seen him after his resurrection, and who had declared that except he should see in his hands the print of the nails, and put his finger into the print of the nails, and thrust his hand into his side, he would not believe, he said, "Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing." And Thomas said unto him, "My Lord and my God." And he said, "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen me, and yet have believed." And many other signs did Jesus in the presence of his disciples, which are not recorded. But these are recorded that men might believe, and that in believing they might have life through his name.

Thus ended the second first day of the week. In what way could it end more suitably, if that was, in future, to be the day when his disciples were to assemble together in his name, and he was to meet with them and grant them his blessing? And what more suitable than for the Holy Ghost to record with such minuteness those meetings of Christ and his disciples, and what took place at them, while he says not a word of his ever meeting with them, or

even of their meeting together on that seventh day, during all the time of his continuance with them on earth? They were recorded, and with such minuteness, for our instruction, that we might have all needed evidence of his will in this matter, and that in following him and his disciples, whom he inspired by the Holy Ghost, we do not err.

All things, thus far, seem to correspond with the idea awakened by prophecy, and realized in fact, that *this*—and not the old Sabbath commemorating the physical creation, when he lay in the grave, and his disciples in sadness were scattered, each one to his own—was, in future, to be the day for their religious rejoicing and praise: the day when they were to assemble and hear of God in Christ reconciling the world unto himself, not imputing their trespasses unto them, but forgiving iniquity, transgression and sin. The old state of things was not, comparatively, to be remembered, or to come into mind. The new creation was to occupy its place;—and the church and her ministers, her ordinances, her Sabbaths, and her worship, were all to be organized with reference, not principally to creation, but to redemption; and to the time when, not Jews only, or Gentiles, but all flesh should come to worship before Jehovah, and the kingdom and dominion, and the greatness of the kingdom under the

whole heaven, should be given to the people of the saints of the Most High God, whose kingdom is an everlasting kingdom, and of whose dominion there is no end.

But although, in meeting together on that first day, they were blessed by their Saviour, and their hearts were replenished by his Spirit, yet they had not received all things that were needful to furnish them thoroughly to disciple all nations, and teach them to observe all things whatsoever he had commanded them. For this they must be miraculously taught a knowledge of the foreign languages in which they would be called to preach and to teach in his name ; for this they must wait at Jerusalem ; and for this they did wait, not merely till the seventh day, as might have been expected if that were in future to be the day for the special manifestations of his grace, but till the *first day*, the day of his resurrection and of the gift of his Spirit.

Then suddenly there was a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared cloven tongues like as of fire, and sat upon each of them ; and they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Parthians, Medes, Elamites, dwellers in Mesopotamia, Judea and Cap-

padocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, in parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians,—all heard them speak, each in his own tongue, the wonderful works of God.

And what were these wonderful works which on that great day of divine manifestation they proclaimed? Were they the wonders of creation? No, the wonders of redemption; the death and resurrection of the Saviour; his exaltation to the right hand of God; the gift of the Holy Ghost in fulfilment of prophecy—"I will pour out my Spirit upon all flesh: your sons and your daughters shall prophesy; your young men shall see visions, and your old men shall dream dreams. And on my servants, and on my hand-maidens, I will pour out my Spirit, and they shall prophesy. And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. *And it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved.*"

These were the wonderful works of God which they proclaimed: *salvation* through a crucified, risen, glorified Redeemer. And what day could be more suited to that than the day which God selected

for that purpose? But did he accompany their preaching on that day with his Spirit, and render it efficacious to the salvation of men? Were those, who had been born of the flesh, on that day born of the Spirit, and induced to live henceforward, not unto themselves, but unto Him who died for them, and rose again? What saith the Spirit? They were pricked in their heart, and said unto Peter, and to the rest of the apostles, "Men and brethren, what shall we do?"—that is, to be saved. He said unto them, "Repent, and be baptized every one of you in the name of the Lord Jesus, for the remission of sins." They did so; and the same day were added unto them three thousand souls. So mightily, on that first day of the week, grew the word of the Lord and prevailed.

What was afterwards the conduct of the apostles in this matter? They had been commissioned by the Saviour, and were now furnished by the Holy Ghost, to go into all the world, and preach the Gospel to every creature. They went out and preached according to his direction. And as men embraced the Gospel, and were gathered into churches, they commanded them not to forsake the assembling of themselves together to worship God, to sing his praises, to hear his Gospel, to celebrate the Lord's supper, and to contribute of their substance for

the benefit of the poor. They did assemble from week to week for these purposes. On what day did they do this? On the seventh day, or on the first of the Jewish week? Mosheim says, vol. 1, p. 45, "In the first century, all Christians were unanimous in setting apart the *first* day of the week, on which the Saviour arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the church in Jerusalem, was founded upon the *express appointment of the apostles*, who themselves consecrated that day to the same sacred purpose; and it was observed universally, as appears from the united testimony of the most credible writers.

"The seventh day was also observed as a festival, *not by Christians in general*, but by such churches as were principally composed of Jewish converts."

That the Jews, the enemies and rejectors of the Messiah and his salvation, continued to observe the seventh day as the Sabbath, is evident. And to some extent, some of them, and such as followed them, continued to do this after they had embraced the Christian religion. But at the same time even they observed the first day of the week for Christian worship. Hence Theodoret, speaking of the Ebionites, a party of Judaizing Christians, says, "They keep the Sabbath according to the Jewish law, and

sanctify THE LORD'S DAY in like manner as we do." Hæret. Fab. 2. 1. "This," says Professor Stuart, "gives a good historical view of the state of things in the early ages of the church. The zealots for the law wished the *Jewish Sabbath* to be observed as well as *the Lord's day*; for about the latter there appears never to have been any question among any class of Christians, so far as I have been able to discover. The early Christians, one and all of them, held the first day of the week to be sacred."

And whence did they derive that practice, but from the apostles themselves? And as they had been appointed by God, and replenished with the Spirit for the express purpose of making known his will in this matter, as well as other things pertaining to the establishment and welfare of the Christian church, we have in this *the sanction of God himself*. In observing the first day of the week for religious worship, they followed no cunningly-devised fable, but the known will of their Lord; and that practice has been continued in the Christian world from that day to this. So general was it, even before the death of the apostles, and under their direction, that the day, by way of convenience, was called **THE LORD'S DAY**; that is, the day especially devoted to his worship.

As the supper which commemorated his death

was called "the Lord's supper," so the day of his resurrection, on which they met for his worship, was called "the Lord's day." And so universal was the habit of observing it, that it was, without explanation, evidently understood at that time throughout the Christian world.

Hence the Apostle John says, "I was in the Spirit on the Lord's day." What day that was, all Christians knew. It was the day of his resurrection, when they assembled to worship their Lord.

Hence Ignatius, bishop of Antioch, A. D. 101, only about half a dozen years after the death of the apostle, speaks of the Lord's day familiarly and without explanations, as if everybody understood it. And he gives this title to the first day of the week exactly after the manner of the apostle himself. "Let us (Christians) no more sabbatize," he says—that is, keep the seventh day, as the Jews did—"but let us keep the Lord's day." "Let every one that loves Christ keep holy the LORD'S DAY, the queen of days, the resurrection day, the highest of all days."

This shows what was meant by the Lord's day; it was the resurrection day; and also why it was called the Lord's day. It was the day when Christians assembled for public worship, and which they kept holy as the Christian Sabbath.

Theophilus, bishop of Antioch, about A. D. 162, says, "Both custom and reason challenge from us that we should honor *the Lord's day*, seeing on that day it was that our Lord Jesus completed his resurrection from the dead."

Hence Irenæus, bishop of Lyons, a disciple of Polycarp, who had been the companion of the apostles, A. D. 167, says that the LORD'S DAY was the CHRISTIAN SABBATH. His words are, "On the Lord's day *every one of us Christians keeps the Sabbath*, meditating on the law and rejoicing in the works of God."

And Dionysius, who lived in the time of Irenæus, in writing to the Romans, A. D. 170, says, "We celebrate the Lord's day;" and he informed them that the epistles of Clement, their late bishop, were read in the church at Corinth, "while they were keeping the Lord's day holy."

Clement of Alexandria, A. D. 192, says, "A Christian, according to the command of the Gospel, observes the *Lord's day*, thereby glorifying the resurrection of the Lord." And again he says, "The Lord's day is the eighth day;" that is, according to the Jewish reckoning, on the day that came next after the Jewish Sabbath, viz. the first day of the week.

Tertullian, about the same time, says, "The

Lord's day is the holy day of the Christian church." "We have nothing to do with the Sabbath,"—that is, the Jewish Sabbath. "The Lord's day is the Christian's solemnity."

Such are the testimonies of men who knew, concerning the meaning of the Lord's day, the reason why it received that designation, and the manner in which Christians, commencing with the apostles and continuing for the next hundred years after their death, viewed and treated that day. It was to them a holy day; a day for religious worship; the Christian's Sabbath. And it was with reference to that, that the apostles directed them not to forsake the assembling of themselves together as the manner of some was, but to exhort one another, and so much the more as they should see the day of their salvation approaching. And when the whole church were come together in one place, he tells them what to do, and the manner in which they should do it. "Let a man examine himself, and so let him eat of that bread, and drink of that cup," which showed forth the Lord's death. That was one part of their business on the Lord's day, to partake of the Lord's supper. They were also to speak and to hear according to the oracles of God; that God in all things might be glorified through Jesus Christ. And they were to teach and admonish one another

in psalms, and hymns, and spiritual songs, singing with grace in their hearts unto the Lord. In short, they were to worship God, learn his will, sing his praises, pray to him for the blessings which they needed, and commemorate the dying love of Him, who, though he was rich, yet for their sakes became poor, that they through his poverty might be rich; and to manifest his spirit, by contributing on those occasions as God should have blessed them, for the relief of their poor and suffering brethren. And such, we learn, not only from men who were the companions and immediate successors of the apostles, but from the apostles themselves, was the fact.

Hence Paul says to the Corinthians, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye: upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." This laying by in store was not laying by at home, for that would not prevent gatherings when he should come. This could be done only by putting it into one common stock, that it might be ready on his arrival. Why was that to be done regularly on the first day of each week? Because that was the time when they regularly assembled together. And it was suitable, when they were assembled to

praise God for his goodness and mercy to them, that they should manifest something of the same spirit, by showing mercy and doing good to others. It would be a means of cultivating a merciful spirit in themselves, and a good way to manifest it to their fellow men. It was the convenient and proper time for that object.

Hence also at Troas, on the first day of the week, when the disciples came together, as their custom was, to break bread ; Paul having tarried, it would seem, a number of days for that purpose, preached unto them, ready to depart on the morrow. And it being the only opportunity he might have, he continued his speech till midnight. After that, he administered to them the Lord's supper, and departed and went to Mitylene.

Thus it appears that they went according to their commission, from city to city, preaching the Gospel as they had opportunity, and teaching men to observe all things whatsoever Christ had commanded them. And as churches were gathered, they, according to their directions, assembled together for the purpose of hearing the Gospel, for the breaking of bread, and for prayer ; for the singing of praises, and making contributions for the relief of the destitute. And in the doing of this they continued steadfastly *in the apostles' doctrine*. And as they

were the accredited ambassadors of Christ, inspired by him to make known infallibly his will, and establish things according to it in the New Testament church, we have in this *the sanction of Christ himself*. And this practice, commencing with the apostles, continued not only while they lived, but after they were dead; and extended not only to one, or to a few, but to all Christian countries. Hence the testimony of Ignatius and Irenæus, Dionysius and Theophilus, Clement and Tertullian, and others which we have noticed, and all within one hundred years of the death of the Apostle John, and some of them living in the days of the apostles, who must have known, with infallible certainty, what were their teaching and practice in this matter.

Hence too, Barnabas, who, if not a companion of the apostles, lived in the apostolic age, says, "We" (Christians) "keep the eighth day,"—that is, the first day of the week—"as a joyful holy-day, on which day, also, Jesus arose from the dead."

Pliny the younger, who was governor of Bithynia, A. D. 107, not ten years after the death of the Apostle John, wrote to the Emperor Trajan, and gave him a statement of the practices of the Christians, as he had received it from some who, on account of the extremity of their sufferings under persecution, had apostatized from their religion.

He says, "They"—the Christians—"were accustomed on a stated day to meet before daylight, and to repeat hymns to Christ as to a God, and to bind themselves by a sacred obligation not to commit any wickedness, but, on the contrary, to abstain from thefts, robberies, and adulteries; also, not to violate their promise or deny a pledge: after which it was their custom to separate, and meet again at a promiscuous and harmless meal"—that is, for the celebration of the Lord's supper.

Here then we have, almost immediately after the death of the last apostle, the Christians in Bithynia meeting on a stated day for public worship, for entering into solemn covenant with God and with one another, and for commemorating the sacrament of the supper, as they did at Corinth in the days of Paul, when he commanded them, if they wished to eat an ordinary meal for the satisfying of hunger, to do it at home, where for that purpose they had houses to eat and to drink in; and that when they *came together* to eat the Lord's supper, they should tarry one for another, that they come not together to condemnation. It seems they came together—that this was their custom, and on a *stated day*. And what was that stated day? We have seen, both from the New Testament and from the Christian fathers who lived in the second century, and in

the first after the death of the apostles, that it was the day of the resurrection; the first day of the week, the Lord's day, the Christian Sabbath.

Hence the fact that their persecutors, when they wished to know whether men were Christians, were accustomed to put to them this question, viz., "*Dominicum servasti?*"—"Hast thou kept the Lord's day?" If they had, they were Christians. This was the badge of their Christianity, in distinction from Jews and pagans. And if they said they had, and would not recant, they must be put to death. And what, when they continued steadfast, was their answer? "*Christianus sum; intermittere non possum,*"—"I am a Christian; I cannot omit it."—It is a badge of my religion, and the man who assumes it must of course keep the Lord's day, because it is the will of his Lord; and should he abandon it, he would be an apostate from his religion."

It was also then, as it is now, a standing evidence of his resurrection, the demonstration of his Messiahship, a testimony of their faith in him as their Redeemer, an emblem of the rest that remained for them, and a season of special preparation, that they might be partakers of its joys. It was the day when he manifested himself to them, even two or three of them, who were gathered together in his name, and took up his abode with them, and they

commemorated that love to them which was stronger than death, which many waters could not quench, and which floods could not drown. And so it has been ever since. “*Christiani fuerunt ; intermittere non potuerunt.*”

Justin Martyr, in his “Apology for the Christians,” addressed to the Emperor Antoninus, A. D. 147, gives the following account of the practice of Christians in his day: “On the day called”—that is by the Romans—“Sunday, there is a meeting in one place of all the Christians that live either in the towns or in the country; and the memoirs of the apostles,”—that is, their memoirs, as is supposed, of the Saviour, in the four Gospels—“or the writings of the prophets, are read to them as long as is suitable. When the reader stops, the president pronounces an admonition, and exhorts to an imitation of those noble examples; after which we arise and begin to pray.” Apol. i. chap. 67. He then describes the celebration of the Lord’s supper, and the collection which was taken up for the poor; and closes by mentioning several reasons, why they selected that day of the week for public worship. One of them is, that it was the day on which Jesus Christ our Saviour arose from the dead. Thus they continued evidently to follow substantially the same course which was adopted under the eye and by the

direction of the apostles, as shown by their acts and epistles.

Ambrose, bishop of Milan, says, "The Lord's day is sacred, or consecrated, by the resurrection of Christ."

Augustine says, "The Lord's day was by the resurrection declared to Christians; and from that very time it began to be celebrated as the Christian festival."

Athanasius says, "The Lord transferred the Sabbath to the Lord's day."

Yet, as we saw in the case of the Ebionites, some—especially the Judaizing Christians, and those who followed them—kept both days as more or less sacred. And although this was connived at for a time, it was not considered by the most enlightened as either needful or right. It was not in accordance with that previous law on which the sabbatical law was founded, viz., "Six days shalt thou labor and do all thy work." And the council of Laodicea, about the year 350, said, "Christians must not Judaize,"—keep the Jewish Sabbath—"rather must they prefer in honor the Lord's day, and, if it be in their power, must rest in it as Christians."

Constantine, when he came to the throne, A. D. 316, enjoined the religious observance of the Lord's day, not only on all his own household, but com-

manded that it should be kept as a day of rest throughout the Roman empire, with the exception of what he considered works of necessity. He decreed also, that the religious soldiers in his armies should be permitted to perform their religious duties on that day, without molestation. This he allowed also, to such as desired it, on the Jewish Sabbath. But the observance of the seventh day, though it had been connived at, and was by the emperor permitted, was not, as we see by the doings of the council of Laodicea, considered to be proper; and they even went so far, though improperly, as to say, "If they be found Judaists,"—keeping the seventh day—"let them be accursed." Leo, bishop of Rome, in behalf of the church, about the year 440, said, "We ordain, according to the true meaning of the Holy Ghost, and of the apostles as thereby directed, that on the sacred day wherein our own integrity was restored, all do rest and cease from labor; that neither husbandmen, nor other persons, on that day put their hands to forbidden works; for if the Jews did so much honor their Sabbaths, which were but a shadow of ours, are not we, who inhabit the light and truth of grace, bound to honor that day which the Lord himself hath honored, and hath therein delivered us both from dishonor and death? Are we not bound to keep it singular and inviolable, well con-

tenting ourselves with so liberal a grant of the remainder, and not encroaching upon that one day which God hath chosen to his own honor? Were it not reckless neglect of religion to make that very day common, and to think we may do with it as with the rest?"

Thus the keeping of the first day of the week as the day sacred to religious worship, is interwoven throughout the history of the church from the days of the apostles; and we might, were it needful, continue the history down to the present time. It was in view of such facts that Mosheim stated that, in the first century, all Christians were unanimous in setting apart the first day of the week for public worship, and that this was founded upon the appointment of the apostles—who themselves consecrated the day to the same sacred purpose—and that it was observed universally, as appears from the united testimony of the most credible writers. And in this he agrees with Eusebius, the great historian of the ancient church.

He lived in the third century, was a man of vast reading, and was as well acquainted with the history of the church from the days of the apostles as any man of his day. Till he was about forty years old, he lived in great intimacy with the martyr Pamphilus, a learned and pious man of Cesarea, and

founder of a very extensive library, to which Eusebius had constant access. He was a learned and accurate historian, and had the aid of the best helps for acquiring information upon all subjects connected with the Christian church.

In his "Commentary on the Psalms," he says, "On each day of our Saviour's resurrection,"—that is, every first day of the week—"which is called Lord's day, we may see those who partake of that consecrated food, and that body" (of Christ) "which has saving efficacy, after the eating of it, bowing down to him."

"I think that he" (the Psalmist) "describes the morning assemblies in which we" (Christians) "are *accustomed* to assemble *throughout the world*." And again :

"By this is prophetically signified the service which is performed very early, and every morning of the resurrection day,"—the first day of the week—" *throughout the whole world*."

In commenting on the ninety-second psalm, which he calls a psalm for the Sabbath, and refers it to the Lord's day, he says, "it exhorts to those things which are done on the resurrection day." And, after observing that the sabbatical law was addressed to the Jews, and that they often violated it, he says, "The Word," (Christ,) "by *the new cove-*

nant, TRANSLATED AND TRANSFERRED THE FEAST OF THE 'SABBATH TO THE MORNING LIGHT, AND GAVE US THE TRUE REST, VIZ., THE SAVING LORD'S DAY; *the first*" (day) "*of the light*, in which the Saviour of the world, after all his labors among men, obtained the victory over death, and passed the portals of heaven, having achieved a work superior to the six days' creation.

"On this day, which is the first of light and of the true Sun, we assemble, *after an interval of six days, and celebrate holy and spiritual Sabbaths*,—EVEN ALL NATIONS REDEEMED BY HIM THROUGHOUT THE WORLD,—and do those things, according to the *spiritual* law, which were decreed for the priests to do on the Sabbath; for we make spiritual offerings and sacrifices, which are called sacrifices of praise and rejoicing. We make incense of a good odor to ascend, as it is said, 'Let my prayer come up before thee as incense.' We also present the showbread, reviving"—by the observance of the Lord's supper—"the remembrance of our salvation, the blood of sprinkling, which is the Lamb of God who taketh away the sins of the world, and which purifies our souls."

Also, "We are diligent to do zealously, on that day, the things enjoined in this psalm, by word and work making confession to the Lord, and singing

in the name of the Most High. In the morning, with the rising of the light, we proclaim the mercy of God towards us, and his truth by night, exhibiting a sober and chaste demeanor. *And all things whatsoever, that it was the duty to do on the Sabbath,*”—meaning the Jewish seventh day—“THESE WE HAVE TRANSFERRED TO THE LORD’S DAY, as more appropriately belonging to it, because it had a precedence, and is first in rank, and more honorable than the Jewish Sabbath. For on that day, in making the world, God said, ‘Let there be light,’ and there was light; and on the same day”—the Lord’s day—“the Sun of righteousness arose on our souls. Wherefore it is delivered to us that we should meet together on this day, and it is ordered that we should do those things announced in this psalm.”

Such, according to his testimony, was the course of Christians *throughout the world*. And he adds, “that the Scripture teaches that we are to spend the Lord’s day in leisure for religious exercises, and in cessation and vacation from all bodily and mortal works—which the Scripture calls *Sabbath* and *rest*.”

It is not to be forgotten that this testimony comes from the great ancient historian of the church, who had searched more thoroughly into its customs and

antiquities than any other man in the early ages. And it is decisive, as are the other testimonies, as to the *religious observance* of the Lord's day; and they carry back the practice to the days of the apostles. As we have seen, it was the practice of the apostles themselves, under the guidance of the Holy Ghost, and of the Christians in their day, who followed their direction and imitated their example. Of course *it has the sanction of the Holy Ghost himself*. As such, it has been continued in the true church of God to the present time. *It is the original institution established in paradise, and enjoined in the moral law, in its spirit, its essential features, and its ends*. It commemorates still the wonders of creation, and, in addition, the greater wonders of redemption; and for that reason it was transferred, by the Lord of the Sabbath, to the day of his resurrection, when he broke the silence of the tomb, and rose, the acknowledged Conqueror of earth and hell, and the pledge of the resurrection and eternal life of his people. That was the day which he had made, in which they were to rejoice and be glad. Then he met with his disciples as they were assembled together, spoke peace to their souls, and gave them his Spirit. Then, in fulfilment of prophecy, and of the great New Testament promise, the Holy Ghost descended upon them in tongues of fire, and fur-

nished them to go forth unto all nations and preach the Gospel to every creature. On that day, to the first sermon he gave such power that three thousand, and among them crucifiers, were converted to God. On that day, in all ages, when his people have assembled to pray, hear the Gospel, celebrate his love, and communicate for the benefit of the poor—whom they have always had with them, that whenever they would they might do them good—he has by his Spirit met with them, even with two or three thus gathered in his name, and has blessed them. And so he will continue to meet with those who, on that day, assemble to worship Him who is a Spirit, in spirit and in truth, and will manifest himself to them, and take up his abode with them, so that they shall dwell in him, and he in them.

Through his mighty power and abounding grace, their numbers will continue to increase; and increase till, in the language of the prophet, “from Sabbath to Sabbath, all flesh shall come and worship before Jehovah.” For as the new heavens and the new earth which he creates shall *remain*, so shall their seed and their name remain; and from the rising of the sun to the going down of the same, the Creator, Redeemer, and Sanctifier of men shall be praised, and the whole earth be full of his glory, as the waters fill the seas. And great voices

will be heard, saying, "The kingdoms of this world are become the kingdom of our God and his Christ."

Then men will labor six days in a week, and rest on the seventh day. In it they will do no work, nor will their children, or servants, or cattle, or the stranger that is under their control, except as the appropriate duties of the Sabbath may require. But they will say, "O come, let us worship, let us kneel and bow down before the Lord our Maker; for we are the sheep of his pasture, and the people of his hand." "Let us enter his gates with thanksgiving, and tread his courts with praise." "O come, let us sing unto the Lord, and make a joyful noise unto the Rock of our salvation." And the rising anthem will greet the morning sun from the farthest shores of Japan, and be echoed by millions on millions as he passes over China and Hindostan, Europe, Africa, America, and the Western Isles; while New Hollander and Hindoo, Arab and Turk, Hottentot and Taheitan, with every islander of every sea, and all on earth and all in heaven, who have washed their robes and made them white in the blood of the Lamb, will swell the chorus, "Unto Him that loved us, and hath washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever."

But it is asked, Did not our Saviour, when warning his disciples concerning their escape from Jerusalem, say, "Pray ye that your flight be not in the winter, neither on the Sabbath day," meaning the Jewish Sabbath? He did; and the reason was, some might have scruples about the lawfulness of travelling on that day, as far as it might be needful in order to make their escape. And as the Jews were so tenacious of the external observance of their Sabbath, that they would even suffer themselves to be cut in pieces by their enemies rather than defend themselves on that day, the disciples might find it difficult, if not impossible to travel among them, and thus be hindered from making their escape. The direction was therefore pertinent and kind, though their custom was to meet for public worship on the Lord's day.

It is again asked, Did not the apostle go into the synagogue and preach on the Sabbath? and did not the Gentiles on one occasion, after the Jews were gone, request him to preach to them the next Sabbath? and on the next Sabbath did not almost the whole city come together to hear the word of God? And did he not, on another occasion, go out to the side of a river, where prayer was wont to be made, and on the Sabbath speak to the women that resorted there? And when at Corinth, did not Paul reason

in the synagogue every Sabbath, and persuade both Jews and Greeks? He did. And it all shows, what no one who is enlightened doubts, that the Jews met together on that day, and that Gentiles sometimes met with them. And the apostles embraced those occasions, as good ministers would now, to preach the Gospel.

It was a good opportunity for doing it. But this is perfectly consistent with all that has been said about their observing the Lord's day. Missionaries now, among Jews and pagans, preach on any day when the people assemble and are willing to hear; though they meet for public worship and keep sacred the first day of the week.

The Jewish converts, and those who followed them, kept for a time, with more or less strictness, the seventh as well as the first day, and the apostles did not at once forbid it. They directed, as they did with regard to some other things, that they should avoid harsh judgments of other Christians, and whereunto they had attained, walk by the same rule and mind the same things, with the expectation that in time God would give them more light, and lead to still further agreement.

But does not the apostle say, that under the Gospel there was to be no distinction of days, and that all Sabbaths were to be done away? No: he says

no such thing ; though this has sometimes been attributed to him.

Under the Jewish dispensation were incorporated two kinds of laws. One was founded on obligations growing out of the nature of men, and their relations to God and one another ; obligations binding before they were written, and which will continue to be binding upon all who shall know them, to the end of time. Such are the laws which were written by the finger of God on the tables of stone, and are called *moral laws*.

The other kind, called *ceremonial laws*, related to various outward observances, which were not obligatory till they were commanded, and then were binding only on the Jews till the death of Christ.

There were also two kinds of Sabbaths, or days of rest. One was a day of *weekly* rest ; and the command to keep it holy was placed by the Lawgiver in the midst of the *moral laws*. It was called, by way of eminence, "THE SABBATH." The command to keep the other Sabbaths was placed by the Lawgiver among the *ceremonial laws*, because it was *like* them, as the command to keep the weekly Sabbath was *like* the laws with which it was associated. One class were fundamental, permanent, universal *moral laws* ; the other class were local, temporary *ceremonial laws*. One had their origin

in the nature and relations of man ; the other in the peculiar circumstances in which, for a time, a peculiar people were placed. One would be binding in all ages, upon all who should know them ; and the other would be binding only upon the Jews till the death of the Messiah.

The Jews, at the coming of Christ, being in a state of great spiritual darkness and grievous apostacy from God, did not well understand the nature and objects of their laws. Often they overlooked the spirit, and were superstitiously devoted to the forms. Some, after they embraced the Gospel, thought that the ceremonial as well as the moral laws were binding. Others, more enlightened, thought that they were not. This led to contention among them. Paul, in the fourteenth chapter of Romans, presented such considerations as were adapted to lead them, in this matter, to a right decision.

“One man,” he says, “esteemeth one day above another. Another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord ; and he that regardeth not the day, to the Lord he doth not regard it.” Both mean to honor God, and he will accept them. But what day does he speak of? “The Sabbath” of the fourth com-

mandment, associated by God inseparably with the *moral laws*? Read the connection. What is it? Is it, one man believeth he must worship Jehovah; another, who is weak, worshippeth idols? One believeth that he must not commit murder, adultery or theft, and another thinks he may? Were those the laws about which they were contending, and with which were connected the days that he speaks of? No: about those laws there was no dispute.

But, "One believeth that he may *eat* all things," (which are nourishing, whether allowed in the ceremonial law, which regulated such things, or not;) "another, who is weak, eateth herbs. Let not him that *eateth* despise him that eateth not; and let not him that eateth not judge him that eateth, for God hath received him." Those were the laws about which they were contending, and with regard to which the apostle was giving them instruction. It was not the *moral*, but the *ceremonial* laws; and the days spoken of were those which were connected, not with the former, but with the latter.

So, in the second chapter of Colossians, "Let no man judge you in *meat* or in *drink*, or in respect of a holy day, or of the new moon, or of the sabbaths." The sabbaths spoken of are not "the Sabbath" associated with, Thou shalt not commit murder, or adultery, or theft; but the sabbaths associated with

meats and drinks, and new moons, which were, indeed, shadows of things to come. But to take what he said about those sabbaths which were associated by God with ceremonial laws, and which the apostle himself, in this very discourse, associates with them, and apply it, as some have done, to "THE SABBATH" which God associated with moral laws, *is wrong*.

"Blotting out," he says, "the hand-writing of ordinances that was *against* us, which was *contrary* to us, nailing *it* to his cross." But the day of weekly rest from the business and cares of this world, for the purpose of worshipping God and promoting the salvation of souls, is never spoken of in the Bible as being *against* men, or *contrary* to them. No: it always was, and always will be, *for* them. That Sabbath was made *for* man, not *against* him.

Miracle after miracle was wrought by the Lord of the Sabbath, to enable his ancient people to keep it; and whenever and wherever it is duly kept, it is a

"Day of all the week the best,
Emblem of *eternal* rest."

It commemorates creation and redemption, and celebrates the wondrous works of their Author. Its observance is required, not only by the Bible, but by

the nature of both man and beast. To take what the apostle has said about those sabbaths associated by God—and by Paul himself also, in the very discourse in question—with *ceremonial* laws, and apply it to “the Sabbath,” about which he was *not* speaking, and which God has associated with *moral* laws, is *utterly wrong*. No honest lawyer, that understands his business, will ever interpret laws in that way. Concerning those “carnal ordinances” which the apostle speaks of, which were *against* men, and which stood in meats and drinks, and new moons, and divers washings, sabbaths and other things, which were not designed to be permanent, we say, with Paul, “Touch not, taste not, handle not.”

While, with regard to spiritual ordinances, “*the Sabbath*,” and the moral law, of which it forms an inseparable part, we say, and we feel with the Lord of Paul, “IT WAS MADE FOR MAN.” The Saviour came not to destroy that law, but to fulfil it; and in preaching the Gospel, neither he, nor Paul, nor any minister who preaches *like* them, ever makes void that law, but always establishes it. And till heaven and earth pass away, it will not pass away.

God sent his Son in the likeness of sinful flesh, and for sin, not that the moral law should be abolished, but that the righteousness of the law should be fulfilled *in them* that walk not after the flesh, but

after the Spirit. And thus only will the law of the spirit of life in Christ-Jesus make them free from the law of sin and death. Thus it has been, and thus it will be. Those men, wherever found, will delight in the law of the Lord after the inward man. God, according to his promise, will write it upon their hearts, and they will have respect to all his commandments. The Sabbath will be to them a delight. The holy of the Lord will be honorable, and they will honor him by devoting the day, not to purposes of worldly business, travelling or amusement, but to his worship, and to the spiritual good of men.

Says the celebrated Dr. Chalmers, "We never, in the whole course of our recollections, met with a Christian who bore upon his character *every other evidence* of the Spirit's operation, who did not *remember the Sabbath day, and keep it holy*. We appeal to the memory of all the worthies who are lying in their graves, that, eminent as they were in every other grace and accomplishment of the new creature, the religiousness of their Sabbath day shone with equal lustre amid the fine assemblage of virtues which adorned them. In every Christian household, it will be found that the discipline of a well-ordered Sabbath is never forgotten among the old lessons of a Christian education; and we appeal to

every individual who now hears us, and who carries the remembrance in his bosom of a father's worth and a father's piety, if, on the coming round of the seventh day, an air of peculiar sacredness did not spread itself over that mansion where he drew his first breath, and was taught to repeat his infant hymn, and lisp his infant prayer. Rest assured that the Christian, having the love of God written in his heart, and denying the Sabbath a place in his affections, is an anomaly that is nowhere to be found. Every Sabbath image, with every Sabbath circumstance, is dear to him. He loves the quietness of that hallowed morn. He loves the church-bell sound which summons him to the house of prayer. He loves to join the chorus of devotion, and to sit and listen to that voice of persuasion which is lifted in the hearing of an assembled multitude. He loves the retirement of this day from the din of worldly business and the inroads of worldly men. He loves the leisure it brings along with it; and sweet to his soul is the exercise of that hallowed hour, when there is no eye to witness him but the eye of Heaven, and when, in solemn audience with the Father who seeth him in secret, he can, on the wings of celestial contemplation, leave all the cares and all the secularities of an alienated world behind him."

And sweet especially is the hour when his communion and fellowship are truly with the Father and his Son Jesus Christ. Then in joyful anticipation of the time when, with the general assembly and church of the first-born, whose names are written in heaven, he shall see Him as he is, and be *like* Him, his joy may emphatically be said to BE FULL. And in the keeping of his Sabbaths, with their attendant means of grace, and in the discharge of the various and appropriate duties of life, God will guide him by his counsel, and afterwards receive him to glory : and then will he raise him from glory to glory, to endless ages.

No. III.

THE SABBATH A FAMILY INSTITUTION.

THE object of the Sabbath is the same as that for which God made the world, and for which he makes all the displays of his character—to bring glory to himself in the highest, and manifest most efficaciously and extensively good will to men.

In pursuance of this object and in the best way to promote it, he established at the creation two great, fundamental, and permanent Institutions. The first was that of MARRIAGE, or the union, for life, of one man and one woman, as the head of one family. The next was THE SABBATH, or the day of weekly rest from worldly business and cares, and of special devotion to the worship of God and the promotion of the spiritual good of men. Both were established in Paradise, before the fall, and were “made for man.” Both are suited to his nature, adapted to his capacities, and essential to the supply of his wants. They were so at the beginning, they are so now; and they will continue to be so, in all countries, to

the end of time. They are parts of one whole, and mutually aid and sustain each other.

Though created in the image of his Maker, and surrounded with everything beautiful to the eye, charming to the ear, and delightful to the taste, it was not good that man should be alone: he was not made to be alone, with no companions but the fishes of the sea, the fowls of the air, and the beasts of the field. Though very good for the purposes for which they were made, they could not be companions for him: they could not sympathize with him, they could not understand his feelings, or enter into and be partakers of his joys; yet he was social in his nature, and needed a friend on earth as well as in heaven, one seen as well as one unseen—one who would be an help meet for him. So God made one, and gave her to him. He received her as the gift of God, to be henceforth united to him in bonds so tender, lasting, and kind, that he said, "This is now bone of my bone and flesh of my flesh:" this is a part of me. Now I am complete as a whole for the purpose for which I was made: viz. *to receive, and to communicate the knowledge of God to others, and by so doing possess and reflect the image, and show forth the glory of Jehovah.* For this cause shall a man leave his father who begat him, and who brought him up as a

child ; his mother who nursed him, who dandled him upon her knees, and whom he loves as his own soul ; and he shall be joined to his wife, and they two shall be one—one head of one family, composed of one man and one woman.

And wherefore one only ? With God was the residue of the Spirit ; he had all power, and could have created many women for each man : why did he create but one ? Because one was enough—all that was needed, and all that would consist with the accomplishment in the best manner of the end which he had in view : the communication of the knowledge of himself by parents to their children ; the training of them in the nurture and admonition of the Lord, and the spreading of the blessings of salvation through the world. For this there must be one head, composed of one man and one woman, *and one only*, that there may be oneness of affection and judgment, oneness of counsel and effort. This could be secured so perfectly in no other way. Therefore God made but one, and established marriage with but one ; forbidding any husband to put away his wife except for that one cause which he himself specified. This arrangement, like all the works of God, was *very good*—PERFECT.

It was, however, afterwards departed from by wicked men, and even by some of the friends of

God. In the darkness of human apostacy, and under the influence of sin, some took many wives. But God never approved of it. He never sanctioned it, or even permitted it, in any such sense as to imply approbation. He merely suffered it, on account of the hardness of their hearts ; and adopted regulations suited in some measure to lessen its evils. He suffered a man to put away his wife, even the wife of his youth, by writing a bill of divorcement and putting her away that he might take others. And he suffered them, in some cases, to take many wives. But it was only on account of their wickedness that he suffered it. In the beginning it was not so : it ought never to have been so ; and had they followed the appointment of God it never would have been so. He always hated that putting away of one's wife, and that taking of many wives. And his adopting regulations to counteract in some measure its evils, was not designed to show that it was right, or to express any approbation of it ; but only to lessen its mischiefs till the time should come, when, by increasing light and love, it might through grace be forever done away, and all men return again to the good and right way of the Lord.

The fact that God sometimes adopts regulations to lessen, in some measure, the evils which a wicked practice would otherwise occasion, is not to be con-

strued as an approbation of that practice. It means no such thing. All that it means is, that he would in some measure counteract its evils: while in some measure too, he lets those evils come upon the transgressors, that both mercies and judgments may lead them to repentance and newness of life, that so they may escape final condemnation.

That, for a time, was the case with polygamy, divorce, and other evils, which on account of the hardness of men's hearts he suffered in days of darkness and ignorance; which he winked at; but of which sins he now commandeth all men everywhere, on whom the true light shines, to repent, and do works meet for repentance. "And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female; and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife,

except it be for fornication, and shall marry another committeth adultery; and whoso marrieth her which is put away, doth commit adultery." Matt. 19:4-9. And all who do repent, and follow the true light, will return to the original arrangement of one woman for one man, united for life, as the head of one family; that they may raise up "a godly seed," and be blessed in Him in whom the families of the earth were designed to be blessed.

GOVERNMENT.

Children are the creatures, and, as such, the property of God. He commits them to their parents as his representatives and officers, to receive and train them for his service. For this purpose they are, from the beginning, to consecrate them to him, and early to teach them the first great lesson of his moral government, "Not my will, but thine be done:" that they must not be permitted to have their own way, to govern themselves, or others. They are not qualified to govern. They have not lived long enough, they do not know enough, they are not good enough, they are not strong enough. Their interest, safety, excellence, and usefulness, their happiness, and the happiness of others, all require that they should not govern, but be governed. Parents are God's officers to teach them this truth, which lies at the founda-

tion of his moral government, and the practical experimental knowledge of which is essential to the excellence, usefulness, and happiness of every human being.

And yet every child is disposed at first to govern himself—to have his own way. No sooner does he possess and manifest desires, than he is disposed to gratify them, and to oppose all who undertake to control him. Yet he must be controlled, and taught to submit his will to the will of his parents. And it is an instructive fact, that there is not a child in the world, of common sense, that cannot be taught to do this, and so early that he will never remember the time when he began to do it; and so perfectly too, that he will not forget it; and so constantly that it will, by habit, become a kind of second nature; and so kindly, that it will, by and by, be his delight. And among his highest joys will be that of the approbation of his parents.

He can be taught not to disobey them, as he is taught not to put his finger in the candle, which burns so brightly, looks so beautifully, and so strongly tempts every little child that sees it to take hold of it. He is warned of danger. He is told that it will burn. But having no faith and little experience, and not choosing to submit his will to that of another, he tries it, and he finds a *law* there—the

law of God ; and a *penalty*—the penalty which God in love has established, prompt, uniform, and efficacious. It is a penalty suited to the nature of the child, is appropriate to his condition, and exactly meets his wants. He does not try it again : certainly not often. The way of transgressors is found to be too hard to be often tried, and he learns a lesson for life : *you must not touch the fire*. You may look at it, and have all the benefit of its light and heat, but you must not put your hand in it. If you do, it will burn you. There is a law there, and a penalty. These God has joined together, and no man can put them asunder. Fire will burn, and burn hard enough to make any child of common sense, very early, keep out of it. It has left its impress, and a burnt child ever after dreads the fire. *This obedience to natural laws is an apprenticeship for obedience to moral laws.*

So, when that child is old enough to understand what is meant, and is told not to disobey his mother, or his father : that it is not safe ; that it will give him pain—suppose he tries it, and the parent does his duty ; the child will find a law there, and a penalty, both of God's appointment, namely this : "Chasten thy son while there is hope, and let not thy soul spare for his crying." If it be needful, and nothing else will do, "withhold not correction

from the child, for though thou beat him with a rod he shall not die : thou shalt beat him with the rod, and shalt save his soul from hell." This is the great object of family government, to save children from hell and fit them for heaven. "He that spareth the rod," when it is necessary to keep his child from knowingly and wilfully disobeying his parent, "hatheth his child : " that is, he acts as if he hated him : he takes the way to ruin him. But the parent that loveth him with the love that God requires, and acts according to the dictates of heavenly wisdom, "chasteneth him betimes." He does it early—as soon as it is needed. He does it uniformly and kindly : he does it promptly and firmly. He does it thoroughly, and thus he does it efficaciously. He does not wait till the child has become a rebel of long standing, and by fixed habits of treason against lawful authority, become obdurate, and his heart like the nether millstone. He takes him while young and tender, before he has learned the tactics of war, or acquired by practice the arts of self-defence. In no pitched battle does he ever allow him to conquer ; or to come off doubtful as to the result ; both parties claiming the victory, and both provoking each other to wrath and future contests. No : he settles the question, *once for all*.

The parent has the power, he has the right, he

has the authority, he has the opportunity : upon him rests the obligation ; and *his* will be the guilt, and his the condemnation, if he does not have the victory ; and so decisively that the conquered shall feel it, and acknowledge it, and henceforth understand that to contend with heaven-appointed parental authority, power and love, is *hopeless*.

The wisdom and the goodness, the strength and the patience, the firmness and the perseverance are all comparatively, when the parent does his duty, on one side. If the little, selfish, imbecile thing will contend with any hope of success, it must be with his equal : but woe to him that contendeth with parents, the divinely-appointed representatives of his Maker, in the great, the glorious, the everlastingly momentous work of applying the great principles of Jehovah's government, according to his will, to the souls which he has made and by the blood of his only begotten Son redeemed, that they may be forever to the praise of the glory of his infinite grace. In that contest is torment—prompt, continued, and great enough to lead every child of common sense, early, very early, to cease from pursuing it. And if for a moment it is tempted to renew the conflict, it foreseeth the evil, and escapeth it. Or if it be so simple as to pass on and renew the contest, the parent that suffers it to usurp and retain the reins of

government, is recreant to his duty to the child, to himself, to the community, and to God ; and nought but grace divine, triumphing over guilt of a crimson dye, can save him or his children from perdition.

Nor does the teaching of a child even by the rod, if it be necessary in order to lead it promptly and habitually to submit its will to the will of its parent, imply any want of wisdom, or affection, intelligence, or refinement. It is the dictate of them all. As well might a man contend that the law of fire and its penalty indicate a want of wisdom or kindness in their Author. They are the dictate of both, and are adapted to the nature and condition of every child of Adam.

So with family government. The voice comes from the heart of God, saying, "Chasten thy son while there is hope, and let not thy soul spare for his crying." That is, do this, if it be necessary, to take the government out of the hand of the child, and place it, by mutual consent, permanently in the hand of the parent, where God designed and commanded that it should be placed, and where the good of the universe requires that it should be continued, in order that the government of God in due time may have its legitimate effect on the children, and through them on their children, and all who in time or eternity may feel their influence.

law of God ; and a *penalty*—the penalty which God in love has established, prompt, uniform, and efficacious. It is a penalty suited to the nature of the child, is appropriate to his condition, and exactly meets his wants. He does not try it again : certainly not often. The way of transgressors is found to be too hard to be often tried, and he learns a lesson for life : *you must not touch the fire*. You may look at it, and have all the benefit of its light and heat, but you must not put your hand in it. If you do, it will burn you. There is a law there, and a penalty. These God has joined together, and no man can put them asunder. Fire will burn, and burn hard enough to make any child of common sense, very early, keep out of it. It has left its impress, and a burnt child ever after dreads the fire. *This obedience to natural laws is an apprenticeship for obedience to moral laws.*

So, when that child is old enough to understand what is meant, and is told not to disobey his mother, or his father : that it is not safe ; that it will give him pain—suppose he tries it, and the parent does his duty ; the child will find a law there, and a penalty, both of God's appointment, namely this : "Chasten thy son while there is hope, and let not thy soul spare for his crying." If it be needful, and nothing else will do, "withhold not correction

from the child, for though thou beat him with a rod he shall not die : thou shalt beat him with the rod, and shalt save his soul from hell." This is the great object of family government, to save children from hell and fit them for heaven. "He that spareth the rod," when it is necessary to keep his child from knowingly and wilfully disobeying his parent, "hateth his child : " that is, he acts as if he hated him : he takes the way to ruin him. But the parent that loveth him with the love that God requires, and acts according to the dictates of heavenly wisdom, "chasteneth him betimes." He does it early—as soon as it is needed. He does it uniformly and kindly : he does it promptly and firmly. He does it thoroughly, and thus he does it efficaciously. He does not wait till the child has become a rebel of long standing, and by fixed habits of treason against lawful authority, become obdurate, and his heart like the nether millstone. He takes him while young and tender, before he has learned the tactics of war, or acquired by practice the arts of self-defence. In no pitched battle does he ever allow him to conquer ; or to come off doubtful as to the result ; both parties claiming the victory, and both provoking each other to wrath and future contests. No : he settles the question, *once for all*.

The parent has the power, he has the right, he

has the authority, he has the opportunity : upon him rests the obligation ; and *his* will be the guilt, and his the condemnation, if he does not have the victory ; and so decisively that the conquered shall feel it, and acknowledge it, and henceforth understand that to contend with heaven-appointed parental authority, power and love, is *hopeless*.

The wisdom and the goodness, the strength and the patience, the firmness and the perseverance are all comparatively, when the parent does his duty, on one side. If the little, selfish, imbecile thing will contend with any hope of success, it must be with his equal : but woe to him that contendeth with parents, the divinely-appointed representatives of his Maker, in the great, the glorious, the everlastingly momentous work of applying the great principles of Jehovah's government, according to his will, to the souls which he has made and by the blood of his only begotten Son redeemed, that they may be forever to the praise of the glory of his infinite grace. In that contest is torment—prompt, continued, and great enough to lead every child of common sense, early, very early, to cease from pursuing it. And if for a moment it is tempted to renew the conflict, it foreseeth the evil, and escapeth it. Or if it be so simple as to pass on and renew the contest, the parent that suffers it to usurp and retain the reins of

government, is recreant to his duty to the child, to himself, to the community, and to God ; and nought but grace divine, triumphing over guilt of a crimson dye, can save him or his children from perdition.

Nor does the teaching of a child even by the rod, if it be necessary in order to lead it promptly and habitually to submit its will to the will of its parent, imply any want of wisdom, or affection, intelligence, or refinement. It is the dictate of them all. As well might a man contend that the law of fire and its penalty indicate a want of wisdom or kindness in their Author. They are the dictate of both, and are adapted to the nature and condition of every child of Adam.

So with family government. The voice comes from the heart of God, saying, "Chasten thy son while there is hope, and let not thy soul spare for his crying." That is, do this, if it be necessary, to take the government out of the hand of the child, and place it, by mutual consent, permanently in the hand of the parent, where God designed and commanded that it should be placed, and where the good of the universe requires that it should be continued, in order that the government of God in due time may have its legitimate effect on the children, and through them on their children, and all who in time or eternity may feel their influence.

Parental government is sometimes treated as if it were a small or trivial affair. Through carelessness, or imbecility, false affection, or sloth, or on account of covetous devotion to the world, it is suffered to slip out of the hands of parents, or they neglect to use it, and suffer it to be taken and retained by the children. This is treason against the King of heaven, and against the welfare of the universe.

Here is an heir of immortality starting on his course of endless being, to rise forever higher and higher in excellence, usefulness and bliss, or sink deeper and deeper in debasement, infamy and woe. All for eternity depends upon his saying voluntarily, cheerfully, and habitually to his heavenly Parent, "Not my will but thine be done." Earthly parents are his representatives, who, by teaching the child thus to submit his will to theirs, are to prepare him to submit his will to the will of God. One is an apprenticeship for the other; and if not secured, all may be lost, irretrievably lost. It is to be secured without correction, if it can be; but if it cannot be, no needful correction is to be withheld. Secured it must be, and wherever parents obey God, secured it will be, and there be in each family but one head; and that, not the children, but the parents—that united and divinely-appointed head of father and

mother. Their voice, echoing the voice of God, will come as one having authority. And though uttered in meekness, and answered in love, *it will govern*. That government, administered in love, will awaken, secure, and perpetuate love ; and the family, under its guidance, with the blessing of God, will become a nursery for heaven. The effects of it will show that parental government "was made for man." It is adapted to his nature in the morning of life, and essential to his present and future good.

Obedience on the part of the children, by habit, uniform and kind, will by and by become easy, and even delightful. They will not need, like the horse and mule, to be held in and guided with bit and bridle. They may be guided by the eye. A look, or a motion, a wish expressed in any way, is sufficient. They hear a voice within echoing the voice of God, "Children, obey your parents, for that is right." Conscience echoes, "that is right." And the soul, if it does not obey, *feels guilty*. Though surrounded with the darkness of midnight, and seen by no mortal eye, if it does what it knows is forbidden by its father, or its mother, it condemns itself. The footsteps of its parent make it feel somewhat as Adam felt, when he heard the voice of his Father among the trees of the garden, and sought to hide ; and perhaps it will try to sew fig-leaves together to

cover its shame. *Moral government has begun; the government of God; a preparation for, and an introduction to which is, by Divine appointment, the government of earthly parents.* On the basis of this, when they come to know Him who made them, and who has nourished and brought them up as children, a voice from heaven will be heard, saying, "If I be a father, where is mine honor; and if I be a master, where is my fear?" And they will be much more likely in future life to have that fear of the Lord which is the beginning of wisdom, and that good understanding which is imparted to all who obey him, than they would have been if they had not been taught thus early, promptly, habitually and conscientiously, to obey their earthly parents.

INSTRUCTION.

The question of government having thus been settled, another part of the duty of parents towards their children, in order to accomplish the end for which families were made, is oral instruction; or the communication of knowledge by word of mouth, especially the knowledge of God their Creator, Redeemer, and Sanctifier: the knowledge of themselves, their relations and duties, and the consequences of performing those duties or of neglecting them. The mode of communication should be, not

in set forms, or at stated periods merely, but "line upon line and precept upon precept, here a little and there a little," as they are able to bear it. In the house and by the way, when they lie down and when they rise up, parents must communicate knowledge as there is time and opportunity, and as the children are prepared to receive and use it to advantage.

These instructions must be drawn from the works, the word, and the providence of God. To the child as well as the man, when rightly taught, "the heavens declare the glory of God, and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge." Though they do not speak in audible language, yet they speak to the mind and the heart, and in such a manner that "the invisible things of God, from the creation of the world, may be clearly seen by the things that are made, even his eternal power and Godhead;" so that they will be left "without excuse," who do not love and adore him.

The wondrous facts which meet them at the opening of the Bible, that "in the beginning God created the heavens and the earth, the sea and all that in them is;" that "the things which are seen were not made of things which appear," but were *created*; that "he spake, and it was done, he com-

manded, and it stood fast," saying, "Let there be light, and there was light"—let there be a firmament, and there was a firmament, cannot be communicated to children and believed by them, without producing a strong impression. They will feel what the revelation of these facts was designed to make them feel, that "Jehovah is a great God, and a great King above all gods: in his hand are the deep places of the earth, the strength of the hills is his also; the sea is his, he made it, and his hands formed the dry land."

The consequence is, as the little child may see, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." He owns them by the highest possible title, and he has a perfect right to govern and dispose of them according to his pleasure; for he is not only great, but also wise and good. The earth is full of the riches of his goodness; so is the great and wide sea wherein are things creeping innumerable, and where goeth that leviathan which he hath made to play therein. These all wait upon him, and he giveth them their meat in due season. All his works praise him, and those who know his character and ways are bound to bless him; for he openeth his hand, and supplieth the wants of every living thing.

This children, even little children, in view of the

facts, may feel. He thought of *them* before he made them, and thought of them in love. He provided kind arms to embrace them when they came into the world ; kind hearts to love them, and hands to feed and to clothe them. The Lord is good to all, and his tender mercies are over all his works. He is good to them, as every parent may and ought to show them, and thus, through nature, lead them up to nature's God. All the blessings which they receive through their parents, come from him. Thus, day by day, he gives them their daily bread ; watches over them in health, heals them in sickness, and takes care of them as his children : when they slumber, and their parents are asleep, unconscious, and can protect neither themselves nor their children, their Father in heaven, who never slumbers or sleeps, takes care of them. Never for a moment, since they were born, has he ceased to do them good. Though they have often forgotten him, and sinned against him, have done those things which they ought not to have done, and left undone those things which they ought to have done ; though they have evil hearts of unbelief in departing from the living God ; and though all men have gone out of the right way, and there are none naturally disposed to do what is spiritually good, no, not one, yet he has not destroyed them.

But when through their rebellion against him they were lost, and there was no eye to pity and no arm to save, his eye pitied, and his arm brought salvation. He so loved them, even in their enmity against him, that he gave his dearly beloved and only begotten Son to die for them, the just for the unjust, that whosoever believeth on him should not perish, but have everlasting life.

And now he offers them all the blessings of his salvation, freely, without money and without price. The wicked of every description may forsake their ways, and the unrighteous their thoughts, and turn unto the Lord, who will have mercy upon them, and unto our God, who will abundantly pardon. Though their sins were as scarlet, they shall be white as snow; though they were red like crimson, they shall become as wool. From all their filthiness and their idols, he will cleanse them; a new heart he will give them, and a new spirit put within them: he will take away the heart of stone, the hard unfeeling heart, and give them a heart of flesh, one that is easily moved by the knowledge of his truth, that is penitent for sin, and grateful for mercies; that looks unto Jesus, who bore our sins in his own body on the tree; and trusting in him for salvation and all needed good, finds rest, and peace, and joy. Thus is God in Christ reconciling the world unto

himself, not imputing their trespasses unto them, but forgiving iniquity, transgression and sin.

And the more the soul of the child knows of itself, the more it will feel its need of Christ and his salvation ; and the more it will appreciate the truth, that he is exalted to give repentance and remission of sins.

The Holy Ghost also is provided, to take of the things of Christ and show them unto men ; to work in them both to will and to do, and to fulfil all the good pleasure of his goodness, even the work of faith, love, joy, peace, long-suffering, gentleness, goodness, meekness and temperance, with great power. These things may all be in them, while young, and abound, and be manifested to his glory, their good, and the good of all who may feel their influence ; and through their instrumentality multitudes may be led to glorify their Father in heaven. Thus, out of the mouths of babes and sucklings he may perfect his praise.

Ready as earthly parents are to give good gifts to their children, as such children have often experienced, more ready is God to give the Holy Spirit, and all needed good, to them that ask him. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things ?" The consequence is, every in-

dividual, as soon as he knows these facts, is bound to believe on him, and to ask that he may receive the Holy Spirit ; to seek that he may find, and to knock that the door of mercy may be opened unto him. And so ready is God to give the Holy Spirit to them that ask him, that every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh the door is opened.

Of course, if any one to whom the way of life is made known fails of being converted from the error of his ways to the wisdom of the just, and obtaining salvation through our Lord Jesus Christ, *it will be his own fault*. It will be because he did not choose the fear of the Lord, would none of his counsel, and despised his reproof. He will eat the fruit of his own way. And it will be more tolerable for Tyre and Sidon, and even for Sodom and Gomorrah, in the day of judgment, than it will be for him. The angels will come forth and sever the wicked from among the just, and cast them into a furnace of fire, and there shall be wailing and gnashing of teeth. All that are in their graves shall hear his voice and come forth ; they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation.

Such are some of the truths of the Bible, which in due time, in suitable proportion, and in proper

ways, parents are bound to communicate to their children ; that they may have that fear of the Lord which is the beginning of wisdom, and that good understanding which is imparted to those that obey him.

But they must not rest satisfied with the communication of those truths, or any of the truths of the Bible, by word of mouth merely, or on their own authority. They must teach their children to read, that they may search the Scriptures for themselves, and thus hear the voice of God in his word, declaring the same great truths ; that their faith may stand, not in the wisdom, or on the authority of men, but *on the testimony of God.*

They must also teach them to read some portion of his truth *daily* ; and ask him, by prayer and supplication for the teaching of his Spirit, that they may understand, believe, and obey it, and that it may thus be spirit and life to their souls.

EXAMPLE.

In order to secure the performance of these duties by their children, parents must daily read the Bible *themselves*, and pray, not only in secret, *but in their families*. All the family must assemble and hearken to the voice of their common God and Father ; bow

before him in confession of their sins, and in humble supplication for his mercy ; render thanks for his benefits, and ask of him the blessings which they need for the body and the soul, for time and eternity, especially the blessings of his grace, that they may all be made wise unto salvation through faith in Jesus Christ.

And in the duties and events of the day, parents must manifest those feelings of supreme regard to God and good will to men, the duty of exercising which they inculcate on their children ; and must set them an example of living, not unto themselves, but unto Him who died for them and rose again.

Under the influence of such government, instruction and example, they may expect, with the blessing of God, that their children will know him, and Jesus Christ whom he has sent ; and will become followers of those who through faith and patience are now inheriting the promises, where they hunger no more, neither thirst any more ; where the Lamb leads them to fountains of living water, and wipes away all tears from their eyes. For having been enlightened and trained up in the way they should go, by the good government, instruction, and example of parents, according to the will of God, conscience will speak for him ; and the children will learn to reason, as they do in heaven, and as those

who are there did, when on earth: "If we have had fathers of our flesh who corrected us, and we gave them reverence, shall we not much rather be in subjection to the Father of spirits, and live?" not merely for fifty or seventy years, as men sometimes exist on earth, but forever and ever—heirs too, not to that which shall perish with the using, and which parents often toil day and night to lay up for their children, but to an inheritance incorruptible, undefiled, and which shall never fade away?

And, if rebellion against earthly parents, who have nourished and brought up their children, is guilt so awful, that "the eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it," of how much sorer punishment will they be thought worthy who, amidst the overflowings of Infinite kindness and the wonders of boundless grace, continue to rebel against their Father in heaven? Surely it must be a fearful thing for them to fall into the hands of the living God, who hath said, "Vengeance is mine: I will repay." And as, through faith in his word, they see him bringing in the flood upon the world of the ungodly, and setting forth the inhabitants of Sodom for examples, suffering the vengeance of eternal fire; and see the wicked at the day of judgment going away into everlasting punishment,

and the righteous into life eternal ; and at the same time see Jehovah, *now* on a throne of mercy, inviting even the chief of sinners to come unto him and live, they may through grace be moved to flee for refuge to lay hold on the hope set before them ; to deny ungodliness and worldly lusts, and to live soberly, righteously and godly ; looking unto Jesus the author and finisher of faith, who, for the joy set before him, endured even the cross, *despising the shame*, and is now at the right hand of Majesty on high. Of his fulness they may receive, even grace for grace. He will then guide them by his counsel, and afterwards receive them to glory, where they will see him as he is, be like him, and with him rise from glory to glory, through endless being.

Such are the effects of family government, instruction and example, accompanied by the Spirit of God ; and eternity will not be too long to illustrate his wisdom and goodness in the establishment of families, and in the grace manifested through them to the souls of men.

THE SABBATH A FAMILY INSTITUTION.

Were there no other institution but the family, there would be no such government, instruction and example, as have been above illustrated, nor would their

blessings ever come upon the world. Though wise and good, and worthy in all respects of its Divine Author, the family arrangement alone would fail of accomplishing its high and momentous purpose. Of the family, therefore, as well as of individual man, it may be said, *it was not good that it should be alone.* It would not, in that state, accomplish the end for which it was established, viz. the raising up of a "godly seed," increasing from generation to generation, till they should be a multitude that no man can number; bearing the image, reflecting the likeness, and showing forth the glory of their Redeeming God.

God therefore, in prosecution of his plan of mercy, made "an help meet" for the family, and gave it to the race; that, under its influence, men might be fitted for the purpose for which they were made: *To know Jehovah as their Creator, Redeemer, and Sanctifier, and communicate that knowledge to others, that through its influence they may be prepared for his service on earth, and the joys of his presence in heaven.*

That help meet for the family, was the SABBATH. "I gave them my Sabbaths to be a sign between me and them, that they might know that I am Jehovah that doth sanctify them." This was what they needed, and what, to accomplish the end for which

they were made, they must have. And they must observe it, or they will fail of its benefits. Hence the command, "Hallow, (that is, keep, observe in a sacred manner,) my Sabbaths, and they shall be a sign between me and you, *that ye may know that I am Jehovah your God.*" The proper observance of that day will be instrumental in communicating this knowledge, and in rendering it efficacious over their hearts and lives; especially when, from earliest childhood, they have been, by their parents, uniformly trained up in that way.

But let men work seven days in a week, or be employed continuously in worldly business and cares, from month to month, and year to year, without days for rest and spiritual duties, and they will remain ignorant of God as their Sanctifier, and destitute of that holiness, without which they cannot enjoy him. Their children will not be governed or instructed according to his will; nor will they be trained up in the way they should go. You may give them the Bible, but they will not read it. You may preach the Gospel, but they will not hear it. You may circulate religious Tracts, but they will be neglected; or if they are sometimes read, and seem for a moment to make an impression, unless they lead men to keep the Sabbath, *the cares of the world, the deceitfulness of riches, and the pride of life,*

will choke all, and render it unfruitful. The good word of the kingdom will be as water falling upon a rock, and making no impression. It will be as seed sown by the wayside, which the fowls of the air pick up ; or among thorns, which spring up and choke it ; or on stony places, where it has no depth of earth, and where it will wither away.

Though diligence in business, useful, appropriate business, six days in a week, is a duty ; and, next to true religion, is the great safeguard of man, especially in youth ; although it is required by God, and is the appropriate manifestation of true religion, yet *if, against the known will of God, it is continued uninterruptedly seven days in a week, for the purpose of making money, it will, notwithstanding all the means of grace, drown men in destruction and perdition.*

Or if they stop their business on the Sabbath, only to spend the day in idleness and sloth, in travelling, amusements, dissipation and wickedness, this will work out damnation. All the efforts of Infinite kindness for their restoration to holiness, and preparation for heaven, will be counteracted : worldly-minded they will live, and worldly-minded they will die. With carnal hearts they will go to the judgment, and reap the fruit of everlasting enmity to God.

Hence the command, obedience to which was required by all that is blissful in heaven, and all that

is agonizing in hell : “ My Sabbaths ye shall keep ; for it is a sign between me and you, throughout your generations, that ye may know that I am Jehovah that doth sanctify you.” “ Ye shall keep the Sabbath therefore, for it is holy unto you.” “ Six days may work be done, but on the seventh is the Sabbath of rest, holy to the Lord.” “ For in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.”

To hedge up the way against the violation of the Sabbath, and to make it not only the duty, but for the interest of men, physically and morally, to keep it, God has made both man and beast with a nature that cannot be employed continuously seven days in a week to advantage, or without the diminution of health, and the curtailing of life.

He has also made but six days in a week for secular business and cares ; has given to men no more, and has rendered it impossible for them to take any more, without taking what is *not theirs*, and thus showing that they are at heart dishonest ; and by acting out that dishonesty, exerting a most deleterious influence on themselves and others. In addition to this, he has written with his own finger and placed on a permanent record, among fundamental, unchanging and universal laws, the *moral obligation* which grows out of this nature of things, which he

has established; and has proclaimed in the most explicit and positive manner his command, saying, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do *all thy work*; but the seventh day (which is the day that comes next after the sixth working day,) is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates," or under thy control.

From the form of this command, addressed as it is to the head of the family, requiring all under his control to keep it, it is evident that it is a FAMILY INSTITUTION. Like the obedience of children to their parents, God has made it the duty of the head of the family to see that it is observed. And one great object that God had in view in the establishment of family government was, that through its influence the observance of the Sabbath might be secured, and thus its benefits be obtained, by the children. Hence, before they are old enough to know that there is a Sabbath, or even a God, they must be taught to obey their parents; and the habit must be so firmly fixed, that when they come to know God and the Sabbath, obedience to their parents, as well as obedience to God, will lead them to keep it. If they do not, but openly violate it,

sentence against that evil work must be executed *speedily*, as it must be when they disobey the known command of their father, or their mother ; and as it is, when they put their hand into the fire. If nothing else will prevent it, parents who obey God *will chasten them betimes*, while there is hope, and not spare for their crying.

With regard to the Sabbath, the government of the parents, and the government of God coalesce : one is the means of preparing the children for, and securing their obedience to the other. It is the great institution, through the influence of which those who have been trained into the habit of obeying their parents are to be initiated into the habit of obeying God ; so that by practice, while they are young, it may become so firmly fixed, that when they become old they will not depart from it. And it is the institution which God blesses for that purpose ; and without the observance of which they will never become accustomed to obey him, or receive those blessings which that obedience confers. Of course parents who do not require their children to keep the Sabbath, but who suffer them openly and habitually to profane it, are not only disobeying God themselves, but are taking the course which is adapted to perpetuate everlasting disobedience in their children. If it be continued, he may say of them as he did to

Eli, "I will do a thing, at which the ears of every one that heareth it shall tingle:" because their children made themselves vile, and they restrained them not.

On the one hand, many a parent, as a punishment for his sin in allowing the breaking of the Sabbath by his children, whom, when young, he did not restrain, in after life has had his gray hairs brought down with sorrow to the grave.

On the other hand, parents not a few, who accustomed their children, when young, promptly and uniformly to obey them; and who, when they became old enough to understand, communicated to them a knowledge of the character and will of God, and of their relations and duties to him; who set them a good example, and who accustomed them to keep the Sabbath holy, and spend it in worshipping Jehovah and in learning, for the purpose of doing, his will; have had the unspeakable joy of seeing them, in after life, walking in the truth; growing up in the fear and love of God, and in the esteem and confidence of men, to be ornaments to society, pillars in the church, and benefactors to the world.

SABBATH INFLUENCE.

There is something in the nature of the Sabbath, and in the effect which the proper keeping of it has on the minds of children, which is adapted to pro-

duce these results. In addition to this, there is the special blessing of God which he bestows upon those who thus observe it, in fulfilment of his promise, "Those who honor me I will honor."

As the earth, prepared of God, and treated by men according to his appointment, brings forth fruit; first the blade, then the ear, and then the full corn in the ear; so the Sabbath with its means of grace, in the closet, in the family, in the house of God, treated according to his appointment, under his blessing, is instrumental in bringing forth and maturing fruits of righteousness to the praise of the glory of his grace. Sons and daughters are born of the Spirit, and prepared for glory, honor, immortality, and eternal life. No one can witness the effects of the keeping of the Sabbath on little children, and follow its influence up through youth and riper years, without feeling that it was made for them by Him who made them, and understood perfectly their character, condition and wants. As a means of making known God, and of enlightening, renewing, and sanctifying souls, it is, indeed, "VERY GOOD." It speaks as with a thousand tongues of the wisdom and goodness of its Author; and in harmony with angelic strains, proclaims "Glory to God in the highest, on earth peace, good will to men." Its calm and heavenly stillness, when, after six days

of labor and amusement, the activity, bustle, noise and tumult of worldliness die away, speaks of God. And as the Sabbath sun rises in his glory, and no man goes forth to labor, and all creation seems to listen, there is not an obedient child in the world, who knows the reason of this, and has been taught his duty, who does not feel more than he did before the Omnipresence of Jehovah; and have a more operative conviction that he sees everything, and hears everything, and knows everything, and is of purer eyes than to behold iniquity. Earth becomes like the house of God, and the Sabbath like the gate of heaven. It seems to raise a ladder like that of Jacob, and to show him angels ascending and descending upon it. He can hardly forbear to say, "Surely God is in this place." For him, in keeping the Sabbath, so to play the fool as to say even in heart, "no God," is next to impossible. It would be like clinging to darkness when the sun shines. The darkness will flee away; or if on any spot it stops, the light shows the contrast, and makes the darkness look darker.

Many a one who, in the business and sports of the week, has forgotten his Maker or knowingly sinned against him, on the Sabbath has felt guilty. And if he would not repent, he wished to break its stillness, for it condemned him. Above, around, be-

sentence against that evil work must be executed *speedily*, as it must be when they disobey the known command of their father, or their mother ; and as it is, when they put their hand into the fire. If nothing else will prevent it, parents who obey God *will chasten them betimes*, while there is hope, and not spare for their crying.

With regard to the Sabbath, the government of the parents, and the government of God coalesce : one is the means of preparing the children for, and securing their obedience to the other. It is the great institution, through the influence of which those who have been trained into the habit of obeying their parents are to be initiated into the habit of obeying God ; so that by practice, while they are young, it may become so firmly fixed, that when they become old they will not depart from it. And it is the institution which God blesses for that purpose ; and without the observance of which they will never become accustomed to obey him, or receive those blessings which that obedience confers. Of course parents who do not require their children to keep the Sabbath, but who suffer them openly and habitually to profane it, are not only disobeying God themselves, but are taking the course which is adapted to perpetuate everlasting disobedience in their children. If it be continued, he may say of them as he did to

Eli, "I will do a thing, at which the ears of every one that heareth it shall tingle :'' because their children made themselves vile, and they restrained them not.

On the one hand, many a parent, as a punishment for his sin in allowing the breaking of the Sabbath by his children, whom, when young, he did not restrain, in after life has had his gray hairs brought down with sorrow to the grave.

On the other hand, parents not a few, who accustomed their children, when young, promptly and uniformly to obey them; and who, when they became old enough to understand, communicated to them a knowledge of the character and will of God, and of their relations and duties to him; who set them a good example, and who accustomed them to keep the Sabbath holy, and spend it in worshipping Jehovah and in learning, for the purpose of doing, his will; have had the unspeakable joy of seeing them, in after life, walking in the truth; growing up in the fear and love of God, and in the esteem and confidence of men, to be ornaments to society, pillars in the church, and benefactors to the world.

SABBATH INFLUENCE.

There is something in the nature of the Sabbath, and in the effect which the proper keeping of it has on the minds of children, which is adapted to pro-

duce these results. In addition to this, there is the special blessing of God which he bestows upon those who thus observe it, in fulfilment of his promise, "Those who honor me I will honor."

As the earth, prepared of God, and treated by men according to his appointment, brings forth fruit; first the blade, then the ear, and then the full corn in the ear; so the Sabbath with its means of grace, in the closet, in the family, in the house of God, treated according to his appointment, under his blessing, is instrumental in bringing forth and maturing fruits of righteousness to the praise of the glory of his grace. Sons and daughters are born of the Spirit, and prepared for glory, honor, immortality, and eternal life. No one can witness the effects of the keeping of the Sabbath on little children, and follow its influence up through youth and riper years, without feeling that it was made for them by Him who made them, and understood perfectly their character, condition and wants. As a means of making known God, and of enlightening, renewing, and sanctifying souls, it is, indeed, "VERY GOOD." It speaks as with a thousand tongues of the wisdom and goodness of its Author; and in harmony with angelic strains, proclaims "Glory to God in the highest, on earth peace, good will to men." Its calm and heavenly stillness, when, after six days

of labor and amusement, the activity, bustle, noise and tumult of worldliness die away, speaks of God. And as the Sabbath sun rises in his glory, and no man goes forth to labor, and all creation seems to listen, there is not an obedient child in the world, who knows the reason of this, and has been taught his duty, who does not feel more than he did before the Omnipresence of Jehovah; and have a more operative conviction that he sees everything, and hears everything, and knows everything, and is of purer eyes than to behold iniquity. Earth becomes like the house of God, and the Sabbath like the gate of heaven. It seems to raise a ladder like that of Jacob, and to show him angels ascending and descending upon it. He can hardly forbear to say, "Surely God is in this place." For him, in keeping the Sabbath, so to play the fool as to say even in heart, "no God," is next to impossible. It would be like clinging to darkness when the sun shines. The darkness will flee away; or if on any spot it stops, the light shows the contrast, and makes the darkness look darker.

Many a one who, in the business and sports of the week, has forgotten his Maker or knowingly sinned against him, on the Sabbath has felt guilty. And if he would not repent, he wished to break its stillness, for it condemned him. Above, around, be-

neath, all seemed full of God. Whither could he go from his Spirit, or whither flee from his presence? Should he go up into heaven, God is there, or descend into the depths, he is there; should he take the wings of the morning and fly to the uttermost parts of the earth, there would his hand lead him, and his right hand would hold him. Or should he say that the darkness would cover him, the darkness would shine as the day: the darkness and the light are both alike to him. Hence to one who is wicked, knowingly and presumptuously wicked, and means to continue so, the Sabbath, with its sacred stillness and its holy duties, is a burden, and a burden often too great to bear. He throws himself down, and tries to forget all in sleep; or he engages in worldly conversation or reading; or walks abroad; goes to the livery stable, and gets a horse and carriage for a ride, or plunges into dissipation, vice and folly; or if that is wickedness too gross, he sits uneasy, sighing, "O, what a weariness;" "when will the Sabbath be gone, that we may buy, and sell, and get gain!"

But in such cases, there has ordinarily been light long resisted; or such persons have not been rightly taught to obey their parents, or instructed by them into the duty of obeying God. They have not been trained in the way they should go. It may be that the

parents have not daily prayed with them, and for them; have not from the beginning accustomed them to keep the Sabbath, or set them the example, and gone with them habitually to the house of God. Or they may not have duly felt their dependence on him, or sought the blessings of his Spirit, to render their efforts for the salvation of their children successful.

But where parents do their duty, and children in affectionate kindness, hearken to instruction, the Sabbath is "a delight; the holy of the Lord, and honorable." Its stillness assists them in their contemplations, and in their efforts to learn his will. As they assemble around the family altar, and bow with their parents in adoration and praise, and think, it may be, of the loved one who once was with them, but is now in heaven, they anticipate "the rest which remaineth for the people of God."

The cleanliness of person, the tidiness of apparel, as they implore the blessing and partake of the bounties of their heavenly Father; the sound of the church-going bell, the congregating assembly, and the union in songs of praise; the voice of prayer, the reading and hearing of the Scriptures, the exposition by the minister of the oracles of God, and the instructions drawn from them which he communicates to the people, giving to parents and to children, to old men and matrons, young men and

maidens, their portion in due season ; all are calculated to make a salutary, an all-pervading, and a lasting impression—one that goes deep in the formation of character, and which neither time nor eternity will efface. It is like the influence of a pure atmosphere upon physical health. It awakens and invigorates, deepens and renders permanent, moral and religious impressions. Like good seed on good ground, it springs up, and brings forth thirty, sixty, and an hundred-fold. Not a few have said in truth, of the place in which they worshipped with their parents,

“I have been there and still would go,
’Tis like a little heaven below ;
At once they sing, at once they pray,
They hear of heaven, and learn the way.”

Nor do they, trained up under that influence, merely “learn the way ;” often, very often, they are inclined to take it ; and they find it by experience to be a way of pleasantness, and a path of peace. It grows, as they proceed in it, brighter and brighter, till the light of the moon becomes like the light of the sun, and the light of the sun as the light of seven days. They obtain joy and gladness, and sorrow and sighing flee away.

And even if, as is sometimes the case, while

young, their father, protector, and guide is taken from them, their mother is a widow, sorrowful and desolate, and her children are fatherless; yet "a God of the widow and father of the fatherless," is Jehovah, in their habitation. Though their father has forsaken them, He takes them up, and is often more to them than what he has taken from them; and he does more for them than their earthly father could have done, or God would have done through him, had he lived. Through the influence of their mother, whom they are now accustomed to obey as the head of the family; with whom they unite in daily devotion, think of their father, and feel their need of a Father in heaven; with whom they go on the Sabbath to the house of God, and sit where their father sat, hear the pastor, and worship the God whom he loved, God has raised up, without the father, in every generation, *some of the most worthy and most useful of the human family.*

The Sabbath was made for the fatherless and the widow, the orphan, and those who have no earthly helpers. It is the day for communing with the Father of their spirits, the former of their bodies, and the giver of all their blessings; when he communes with them, manifests himself to them, and teaches them so to seek him that they shall not want any good thing. So with all the families of the

earth. Let parents govern their children, teach them the will of God, and set them a holy example; let them keep the Sabbath and reverence the sanctuary, not forsaking the assembling of themselves together, but saying, in word and in deed, "O come, let us worship, let us kneel and bow down before Jehovah our Maker, for we are the sheep of his pasture, and the people of his hand:" let them conscientiously abstain from worldly business, travelling, and amusements, habitually attend public worship, and keep the day, from the beginning to the end, holy to the Lord; let them hear and obey his will, and, through his grace, the great object which he had in view in the establishment of families, will be accomplished. They will know him as their God, and Jesus Christ whom he has sent. They will be sanctified by his Spirit, and made meet to be partakers of the inheritance of the saints. Under this influence, and by the operation of his Spirit,

"The Gospel bids the dead revive,
Sinners obey the voice and live:
Dry bones are raised and clothed afresh,
And hearts of stone are turned to flesh."

This is God's way to communicate to men, especially to the young, that knowledge of himself and of his Son, which is life eternal; causing that

knowledge to be efficacious in giving such views, awakening such thoughts, inspiring such feelings, and leading to such conduct as shall promote excellence and usefulness on earth, and endless life and glory in heaven.

INFLUENCE ON YOUNG MEN.

Nor is the influence of the keeping of the Sabbath confined to families, or to children while under the guidance of their parents. It accompanies the youth when he leaves his father's house, and goes out, for life, into the world. In his plans and his efforts, his business and his cares, his dangers and his duties, his trials and his joys, it is a guardian angel; whispering continually in his hearing, concerning intelligence and virtue, truth and right—"This is the way, walk ye in it." "Keep thy father's commandment, and forsake not the law of thy mother; bind them continually upon thy heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee." "The Lord giveth wisdom; out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous, and is a buckler to them that walk uprightly." "Keep his commandments; for length of days, and long life,

and peace shall they add to thee. Let not mercy and truth forsake thee : bind them about thy neck, write them upon the table of thy heart : so shalt thou find favor and good understanding in the sight of God and man." "In the way of righteousness is life, and in the pathway thereof there is no death."

A youth leaves his father's dwelling for a distant city. There he enters into business, and soon finds himself involved in all the labors, and cares, and anxieties of active life. Buoyant with hope, borne on by expectation, and flushed it may be with success, he presses forward in his enlarged and enlarging schemes of business, till he is in danger of being swallowed up in them. Occasionally for a moment he turns his eye towards home, and thinks of his father and his mother ; but by no means with that frequency, steadiness, and intensity with which they think of *him*. They wonder how he does, when far away from the society of parents, brothers, and sisters ; in company only with strangers or new-made acquaintance. They do not forget him at the throne of mercy, in their private or family devotions, but commend him to the merciful guidance and keeping of Him from whom they received him, and to whom from his birth he was devoted.

If a person arrive from that city, he is met with the anxious inquiry, "Do you know ——?" "Yes, I know him well; he resides but a few doors from me." "How is he doing?" "I believe well—very well." And suppose they hear in addition, "There is one thing, which I have observed, always promises well for a young man. He never opens his store, or goes down to it, on the Sabbath. He never goes out to ride, or visits places of amusement or dissipation on that day. He is always at church morning and evening." How safe, comparatively, those parents feel, and how delighted. They do not expect to hear anything very bad of their son. While he keeps the Sabbath, they hope and expect that the God of the Sabbath will keep him. For that is God's way to keep men, and even young men, *in that most trying and dangerous of all periods, from the time when they leave their father's dwelling and the endearments and restraints of home, to the time when they obtain that last best earthly gift—a prudent wife, from the Lord, and have a family of their own to throw its kind endearments around them, and fill them with the riches of its bliss.*

But suppose they hear the following answer to their affectionate and anxious inquiry: "I do not know. I am not much acquainted with him. He does not reside near me, nor does he associate much

with our sort of people. There is one thing however, which always makes me fearful about a young man—he *does not keep the Sabbath*. I observe, he sometimes opens his store on that day, or goes down to it. He sometimes rides out, or goes to places of amusement. He is not in the habit of attending church.”

What will those parents hear next? None can tell. It may be, that he has failed in business; or that he has become intemperate, or licentious, or in other respects abandoned; that he is a gambler, or a thief, or has committed some enormous crime.

THERE IS NO SAFETY TO THE YOUNG MAN WHO DOES NOT KEEP THE SABBATH. He has forsaken God, and turned from his ways. He is on the devil's ground, tempting that old murderer to tempt him, and provoking God to leave him in his hands to eat the fruit of his own way, and to be filled with his devices. Thus many a youth, before whom was opened the path of life, that “way of pleasantness,” that “path of peace,” has voluntarily turned aside and gone down to death. He had within him an evil heart of unbelief, in departing from the living God. He may have uttered or echoed to himself, the old serpent's lie, “Thou shalt not surely die;” or flattered himself that it was the part of manly independence to trample on the Sabbath; to

look upon the wine when it is red, and giveth its color in the cup; or indulge those propensities which God has implanted in our nature for wise and beneficent purposes, but *the gratification of which he has restricted to the limits which his wisdom and goodness have prescribed, and which he has solemnly commanded should be confined to married life.* In defiance or forgetfulness of God, the heedless youth may have chosen—foolishly, meanly, and wickedly chosen—to follow her, “whose mouth is smoother than oil, but whose end is bitter as worm wood;” “whose feet go down to death, and whose steps take hold on hell;” “whose house inclineth unto death, and her paths unto the dead;” whose “house is the way to hell, leading down to the chambers of death.” But he will find that as the fishes are caught in an evil net, and as birds are caught in a snare, so he has been taken by the destroyer, and snared with a bait, which “at the last biteth like a serpent and stingeth like an adder.” Her voice was “the poison of dragons, and the cruel venom of asps:” “the adder’s poison was under her lips.” “The dead are there, and her guests are in the depths of hell.” “None that go in unto her return again, neither take they hold of the path of life.”

Let any man, young or old, despise or trample on MARRIAGE, that great fundamental institution which

God established to secure and perpetuate the existence and social purity of our race, and through which to make known himself and manifest his goodness to man ; and let him seek those gratifications without, which it is his revealed will, should be enjoyed only within its sacred enclosure : or let him openly and presumptuously neglect and desecrate the SABBATH, that other great and fundamental institution which, like marriage, God established at the Creation, as an help meet for families, and through whose hallowed influences they can alone accomplish the end for which they were established ; and as certainly as God reigns in heaven, who judgeth upon the earth, such men, even here, will be visited with his curse. He has established laws, fixed as the pillars of his throne, which no mortal can annul or evade, by which those sins, continued, will work out destruction.

If they do not lead, as is often the case, to other gross outward crimes, which bring the culprit to an untimely end, they will keep him away, ordinarily, from the remedial influences of the Gospel, and all the appointed means of grace, or will counteract their efficacy and prevent their saving effects—an evil infinitely greater than the loss of all merely earthly things. Such men may expect to live in impenitence, and in impenitence to die : in hardness of heart and blindness of mind to go to the judg-

ment, and under accumulated treasures of wrath to sink to an awfully aggravated condemnation.

But let a man, even a *young man*, in this most perilous period of his probation, keep in mind the lessons of heavenly wisdom: let him hear God say, "Whoso hearkeneth unto me shall dwell safely, and be quiet from the fear of evil;" and to the inquiry "Wherewithal shall a young man cleanse his way?" let him hear his answer, "By taking heed thereto according to thy word:" let him treat the word of God as "a lamp to his feet, and a light to his path;" let him keep the Sabbath day holy, as a day of worship and of spiritual improvement: let him regard marriage as the institution of God, a holy union of one man with one woman for life; let him seek of the Lord and use proper means to obtain a suitable companion for himself, and enter into that state early after he is settled for life in his appropriate business, and he will find that he has indeed, beyond what he could in any other course, "obtained favor of the Lord." He will know from their blessed effects, that both MARRIAGE and the SABBATH were "made for man," and are conducive, in the highest degree, to his present and future good, and the good of all who may feel his influence. While those who despise either of these institutions despise their own mercies, condemn the wisdom and

goodness of Jehovah, and oppose the advancement of his glory and the great interests of the universe. But they who regard these institutions, and treat them according to the revealed will of God, will more and more taste and see continually of his wisdom and goodness, and will become co-workers with him in promoting the great object for which he stretched out the heavens and laid the foundations of the earth, made man, gave his Son as a Saviour, and the Holy Spirit as a Sanctifier, and appointed the preaching and ordinances of the Gospel, and is carrying on all his operations in the kingdoms of nature, providence, and grace.

And when the final results shall be unfolded, and great voices shall be heard, as the voice of many waters and of mighty thunderings, from multitudes that no man can number, crying, "Glory to God in the highest," they will be witnesses of his "*good will to men*;" and will mingle their ascriptions with those of all who have believed on and obeyed him, OF BLESSING, AND HONOR, AND GLORY, AND POWER, UNTO HIM THAT SITTETH ON THE THRONE, AND UNTO THE LAMB FOREVER AND EVER.

No. IV.

THE PROPER MODE OF KEEPING THE SABBATH.

IN the first number of the Sabbath Manual, it was shown that the Sabbath is founded on natural laws, and that the command in the decalogue to remember and keep it holy, is an expression, not merely of the will of God, but also of the moral obligation which arises from the nature and relations of things.

In the second number it was shown that God, in his word, and by his providence, has clearly designated the first day of the week as the day to be observed as the Christian Sabbath, from the resurrection of Christ to the end of the world. Those passages in the New Testament which speak of Sabbaths as being done away, refer, as the connection shows, not to the weekly Sabbaths of the moral law; but to the annual sabbaths of the ceremonial law. Hence, they are placed by the Lawgiver, not

with moral precepts, like "Thou shalt not kill," and "Thou shalt not steal," but with outward ceremonies, such as meats and drinks, fast-days and feast-days, new moons, divers washings, and carnal, that is, outward ceremonial ordinances. These never were binding except on the Jews, and not on them till they were commanded, and then only till the resurrection of Christ and the establishment of the Gospel dispensation. The weekly Sabbath was made for man, was established at the creation, and will be of sacred, moral, and religious obligation upon all who shall know the will of God to the end of time.

In the third number it was shown that the Sabbath is a FAMILY INSTITUTION. It was designed by God to enable parents rightly to educate their children, to train them up in the way they should go, in the nurture and admonition of the Lord, so that they may serve him on earth, and enjoy him in heaven.

Like the institution of marriage, it was coeval with the creation, and was in operation hundreds of years before the Jewish dispensation was established. Like marriage, it has outlived all past dispensations, and will go down as a help-meet for the family, to bless the children, and through them the church and the world to all generations. It will be, also, what it was established to be, a perpetual sign between God and his people, that, in the keeping of it, they may be known

as his people, the worshippers of Jehovah, the one living and true God; who, in six days, made the heavens, the earth, the sea, and all that in them is, and on the Sabbath rested from his labors; as, in imitation of his example, and obedience to his commands, they do from theirs.

The keeping of the Sabbath is a public demonstration that they are not worshippers of idols, or any of the multitudes of false gods which many people worship; and that they do not belong to the people who worship no God, and thus show that they are without God, and without that hope which purifies the soul, and will be as an anchor, sure and steadfast, and not as the spider's web, at the giving up of the ghost. But they are the people who worship Jehovah. They show this by keeping his Sabbath, and through the influence of its means of grace, attendance upon which is a part of the proper mode of keeping it, they know him as their God, and the God of their children, and manifest this to the world.

This influence of keeping the Sabbath, though it begins in the family, does not stop there. It goes out with the youth when he leaves his father's house and engages in the active duties of life. It is felt in the church and on the state, as one grand means of that godliness which is profitable unto all things, having promise of the life that now is, and also of that which is to come. Under its influence, not only

individuals and families, but states and nations are permanently prosperous, useful, and happy.

“If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.” Isa. 58:13, 14. The great principles, by the application of which these blessings would be secured, are still in operation, and will secure to those who rightly keep the Sabbath similar blessings in all countries and in all ages.

In view of the above truths, a momentous question arises, and one of deep personal interest to every human being, viz.

WHAT IS THE PROPER MODE OF KEEPING THE SABBATH? IN WHAT MANNER MUST THE DAY BE KEPT, IN ORDER MOST FULLY TO PROMOTE ITS OBJECTS, AND OBTAIN ITS BENEFITS?

In order rightly to answer this question, we must understand what are the objects of the Sabbath, and the manner in which it is the will of God that men should keep it.

The great OBJECT of the Sabbath is to make known Jehovah, to perpetuate the acknowledgment and worship of him, and to promote the spiritual and religious interests of men.

THE MANNER IN WHICH IT IS TO BE KEPT, in order most fully to accomplish these objects, is indicated by the directions of God in the Scriptures. Some of these directions are the following, viz.

“Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates,” that is, under thy control. “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.” That is, he set it apart from other days, to be devoted, not to secular, but to sacred purposes. Ex. 20: 8–11.

Hence his directions, Deut. 5: 12–15, “Keep the Sabbath-day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor, and do all thy work; but the seventh day,” which is the day that comes next to the sixth working day, “is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor

thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor the stranger that is within thy gates; *that thy man-servant and thy maid-servant may rest as well as thou."*

SERVANTS are creatures of God as well as masters. They are also sinners, and need his grace. They have been redeemed by the blood of his Son, and may obtain salvation through him. They are bound, on the Sabbath, to unite with others in acknowledging and worshipping Jehovah, and in promoting their own spiritual good, and that of their fellow-men. Of course, it is their duty and their right to rest from labor. Yet, as they are in some respects dependent upon, and under the control of others, they may be urged, and placed under peculiar temptations to continue their work. God, who is no respecter of persons, and regards the souls of servants as well as masters, has, therefore, especially noticed their case. It is worthy of attention that the reason he gives why masters, and parents, and children, and cattle, and strangers, should rest, is, that the *servants* may rest also. *It is, therefore, evidently his will that all classes of persons should rest from worldly business on the Sabbath.*

It is equally plain that this is his will with regard to BEASTS OF BURDEN. It manifests the kindness of

Jehovah, and also his intention that none should be forced to invade the sacredness of the Sabbath, that he should mention thus particularly the case of servants and of cattle.

Though heaven and the heaven of heavens cannot contain him, and he has ten thousand times ten thousand round about him, he does not forget the poor or the dumb. Not a servant escapes his notice, nor a beast is beneath his care. He never for a moment overlooks the defenceless, who cannot protect themselves, or plead their own cause. He compassionates their condition, and sympathizes with their wants. When, after six days of labor, they need, in addition to the rest of the nights, the rest also of one day, he guarantees it to them. And it was with reference to them, as well as others, that he made the Sabbath, set it apart for sacred purposes, gave it to men, forbade them to labor during its hours, and commanded them to keep it holy.

To keep the Sabbath-day, then, in a proper manner, oxen and owners, servants and masters, children and parents, workmen and employers, sojourners and citizens, all, on this day, must rest from worldly business, except so far as works of necessary mercy, and the best discharge of the appropriate duties of the Sabbath as a holy day, may require.

“Six days thou shalt do thy work, and on the seventh thou shalt rest, that thine ox and thine ass

may rest, and the son of thy handmaid, and the stranger, may be refreshed." Ex. 23 : 12. Such is the nature of both man and beast, that, after six days of labor with suitable diligence, their most healthy refreshment—that which is needful for their greatest comfort and usefulness—that which will be most for the honor of God and the good of the world—requires one day of rest. They have a right to it, and one which does not come from men, or from human governments, but from God. No man can knowingly, under ordinary circumstances, or for purposes of gain, deprive them of it without *great guilt*. It is injustice towards the creature, and rebellion against the Creator.

"Six days thou shalt work, but on the seventh day thou shalt rest: in earing-time and in harvest," those seasons when men are most urgently pressed, and most strongly tempted to continue their employments, "thou shalt rest." Exod. 34 : 21.

"Six days may work be done, but the seventh is the day of rest, *holy to the Lord*. Whosoever doeth any work shall surely be put to death." Exod. 31 : 15.

Death to the open, presumptuous Sabbath-breaker, by the hand of the magistrate, was a penalty in force among the Jews while God was their civil ruler. It was adopted by his direction, and was designed to make them a peculiar people, and keep

them so till the death of Christ. But it was not designed to be binding on other people, or on them after the close of the Jewish dispensation.

Of course it was not, like the Sabbath law, written by the finger of God on the tables of stone, or put in the decalogue with the moral laws. It did not belong there, as it was not to be a permanent regulation. But *the Sabbath law did* belong there. It was, like those associates, A MORAL LAW. It expressed an obligation which grows out of the nature of things, and which will continue to be binding to the end of the world.

Of course it was placed in the moral code, in accordance with that great law maxim, "*Noscitur a sociis*:" "it is known by its associates." Like them, it is a moral, permanent, universal law; while the penalty—death by the hand of the civil magistrate—was adapted to the object which was then to be accomplished, in making the Jews a peculiar people. Of course, it was placed in the ceremonial code, among other local and temporary regulations, and was itself local and temporary. The fourth commandment was, in its nature and in its penalty, like the first commandment and the fifth. Those were both moral laws of perpetual obligation. Both had a civil penalty annexed to them, which was only of local and temporary application. The man that set up an idol, and attempted to induce the people to

worship it, whether he succeeded or not, and the son that openly and presumptuously rebelled against his father, were, by God's direction, put to death by the magistrate. But those *penalties* were not written on the tables of stone, nor placed in the permanent moral code; while the laws for the violation of which death was the penalty, were placed there. They belonged there; they are there now; and, till heaven and earth pass away, they will remain there, and bind all who know them, to the end of time. So with the fourth commandment. It is like its associates, in being a moral, permanent, universal law; and also in its violation having had, for a time, by God's special direction, death as its civil penalty.

Because the obligation to inflict that civil penalty is done away, some have contended that the obligation to keep the command is done away. This is a great mistake. The law is one thing, and stands upon its own immovable basis—the civil penalty, introduced for a time to accomplish a special purpose, is a very different thing, and may be, or may not be, connected with it, according to the appointment of God. As well might men argue that the first command and the fifth command are not binding, because the civil penalty once attached to them is done away.

The civil penalty for theft in some countries has been death. That penalty has afterwards been abrogated. But are the people of those countries re-

leased, on that account, from their obligation to obey the command, "*Thou shalt not steal?*"

The civil penalty attached by God, for a time, to the violation of moral laws, showed how essential he considered the observance of those laws to the civil, as well as moral welfare of a people. The record of that fact shows the same now, as far as that record is known. Though sentence against a similar evil work is not executed so speedily now as it was then, yet, as the Lawgiver is the same, and the moral obligation to keep the statute the same, it is certain, that if the crime be not forsaken, judgment in due time will come, and destruction will follow.

"Ye shall keep my Sabbaths, and reverence my sanctuary. I am the Lord." Lev. 26 : 2. "Six days may work be done; but the seventh day is the Sabbath of rest, a holy convocation," or public assembling. "Ye shall do no work: it is the Sabbath of the Lord." Lev. 23 : 3.

"Thus saith Jehovah: Take heed to yourselves, and bear no burden on the Sabbath-day, nor bring it in by the gates of Jerusalem." Jer. 17 : 21, etc. To bear a burden is a phrase for worldly business, especially mercantile business, the removing of goods from one place to another. "Neither carry forth a burden out of your houses on the Sabbath-day." The same principle applies to ware-

houses, stores, wharves, railroad dépôts, and all places where men transact worldly business. "Neither do ye any work." Works of necessary mercy, and those which are needful for the proper discharge of the appropriate duties of the Sabbath, are of course excepted. "But hallow ye the Sabbath-day, as I commanded your fathers." That is, keep the Sabbath as a sacred day, in distinction from secular days, according to the fourth command, which has ever formed a part of the moral code, and is not made void, but is established by the Gospel.

"But they," their fathers, "obeyed not" his command with regard to the Sabbath, "neither inclined their ear." To incline one's ear, is a biblical phrase for a desire to hear and be instructed. It is taken from the well-known fact, that when a person is spoken to, if he wishes to hear and be instructed, he inclines his ear towards the sound, that he may hear it more distinctly, and better understand the meaning. But they who devoted the Sabbath to worldly business, "inclined not;" showing that they did not wish to hear the voice of Jehovah, or to have him instruct them. This is the case with all persons who, for purposes of gain or pleasure, devote the Sabbath to worldly business, travelling, or amusement. They show that they do not wish to hear God, or to have him instruct them. Their conduct is understood in heaven to mean, "Depart

from us: we desire not the knowledge of thy ways." That is its real meaning. Hence, they do not assemble in those places where God is worshipped, and where, through the instrumentalities of his appointment, he makes known his will. They act out the principle, "Not thy will, but *mine*, be done."

Thus the Jewish fathers "made their necks stiff, that they might not hear nor receive instruction." So it is with Sabbath-breakers now. Their conduct says, "It is a vain thing to serve the Lord." This is utterly false, and the practice of this falsehood tends to produce a lying spirit among men; as dishonesty towards God tends to produce dishonesty towards men. Hence the fact, that more than ten times as many Sabbath-breakers are convicts in state prisons, as men who have uniformly and conscientiously "remembered the Sabbath-day, and kept it holy." Robbing God tends to produce robbery and other heinous crimes among men. On the other hand, honesty towards God produces honesty towards men, and tends to secure all needful blessings for this life and the life to come. Hence the declaration, Jer. 17 : 24, 25, "It shall come to pass, if ye diligently hearken unto me, saith Jehovah, to bring in no burdens through the gates of this city on the Sabbath-day, but hallow the Sabbath-day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the

throne of David"—they would have lawful and good rulers, who would fear God, and promote the best interests of the people—"riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem." That is, the rulers and people would be wealthy, and the nation be in a prosperous condition. "And this city shall remain for ever." Their blessings would be permanent. Instead of being the means of corruption and consequent ruin, they would render the people grateful to the Giver, more obedient and virtuous, and thus they would be perpetuated as long as the sun and moon should endure.

"They shall come from the cities of Judah, and the places about Jerusalem," the central parts of the country, "and from the land of Benjamin," the east, "and from the plain," the west, "from the mountains," the north, "and from the south," from all parts of the kingdom, should they keep the Sabbath, they would come together, "bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the Lord." They would be not only a very prosperous, but a very *pious* people; and this they would show, not only by resting from worldly employments on the Sabbath, but also by reverencing the sanctuary. They would assemble together according to God's appointment, and offer to him

their united, humble, and grateful devotion. He would graciously accept them, and grant them abundantly and permanently the blessings of his favor.

Here is solved the momentous question with regard to the purity and permanence of free institutions.

How can a nation be very prosperous, and at the same time pure and holy? How can they promote that intelligence and virtue which are essential to the purity and permanence of free institutions, and thus perpetuate their blessings? By keeping holy the Sabbath-day. Let them confine their secular business and cares, their travelling and amusements, to six days in a week, and sacredly devote the Sabbath to the worship of God and the promotion of the spiritual good of men, and the blessings of the Lord of the Sabbath, in copious abundance, will continue to descend upon them. Their prosperity, instead of rendering them more wicked through its abuse, and ripening them for ruin, will make them more holy, and, through grace, fit them for permanent blessings on earth, and for endless life in heaven.

“But, if ye will not hearken unto me,” saith Jehovah, “to hallow,” that is, keep holy, “the Sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath-day, then will I kindle a fire in the gates thereof, and it

shall devour the palaces of Jerusalem, and it shall not be quenched."

Such are the representations of God in the Scriptures concerning his will with regard to the keeping of the Sabbath. They show most clearly that it is his will, that all men should rest from their labors, and keep the day holy. Yet his ancient people did not, and would not, thus keep the Sabbath. They devoted it to worldly business and pleasures. He, according to his threatening, kindled a fire, or in his providence suffered one to be kindled, in their palaces, which they could not quench. Their city was made a desolation, and the inhabitants were carried into captivity, according to his declaration: "I will scatter you among the heathen, and will draw out a sword after you. Your land shall be desolate, and your cities waste. Then shall the land enjoy her Sabbaths: as long as it lieth desolate, and ye be in your enemies' country, even then shall the land rest, and enjoy her Sabbaths. As long as it lieth desolate it shall rest, because it did not rest in your Sabbaths, when ye dwelt upon it." Lev. 26 : 33, etc.

After their return from captivity, and their settlement in their own land, when they began again to break the Sabbath, Nehemiah, their leader, who knew the cause of their captivity, said to them, "What evil thing is this that ye do, and profane

the Sabbath-day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath-day." Nehemiah 13 : 17, 18.

Thus he represents the profanation of the Sabbath as the grand cause of their ruin; as the prophet Jeremiah had foretold that it would be. Inspired men, speaking and writing under the direction of the Holy Ghost, represent abstinence from worldly business, cares, and pleasures on the Sabbath, and the keeping of the day holy to the Lord, as the great means of permanent temporal and spiritual prosperity, and the desecration of the Sabbath as the sure cause of ruin.

What is the reason of this? Why is the keeping of the Sabbath so vital to human welfare? Because without it men cannot act in accordance with the nature of things as manifested in creation, providence, and grace. They cannot obey the revelation of God's will, or secure the blessings of his favor. If they continue to disobey him with regard to the Sabbath, they will disobey him in other things, and thus draw down upon them his curse. And if they do obey him in this, they will, under his blessing, be led to obey him in other things. The Sabbath-keeping people, according to the will of God, will be an obedient people. Of course they will be a

holy, a useful, a happy people. Keeping the Sabbath-day holy tends to make them holy. Such is the nature of men, such the nature of the Sabbath, and such the blessing which the Lord of the Sabbath bestows upon those who, out of regard to him, keep it holy, that temporal and spiritual prosperity are its sure results. "The Sabbath was made for man," in order that, by the keeping of it, he might be instrumental, through grace, in securing these blessings.

On the other hand, as the abuse of the best things is productive of the greatest evils, the desecration of the Sabbath tends to infinite mischief. It operates on the character like the poisoning of the atmosphere on bodily health. It is like the letting out of great waters, to flow over fruitful fields, become stagnant and putrid, and spread disease, contagion, and death through the land.

Hence, it is spoken of as the sum of wickedness, the procuring cause and sure precursor of personal and national ruin.

But it is asked, "Did not our SAVIOUR teach a different doctrine with regard to the lawfulness of worldly business and amusements on the Sabbath? Did he not teach that the Sabbath law, if not abrogated, is relaxed in its obligations, and that, if men find it inconvenient or expensive to rest on that day, they are at liberty to pursue their business?" No :

he taught no such doctrine; nor did he imply, in any thing he said or did, that the obligations to keep the Sabbath as a holy day were, or under the Gospel would be, diminished. In proof of this, let us examine his teaching and conduct with regard to the Sabbath.

“Jesus went on the Sabbath-day through the corn, and his disciples were an hungered, and began to pluck the ears of corn, and to eat.” Matt. 12:1, etc. They were going, it is supposed, to public worship. The word rendered corn is a general name for grain. It might have been barley, or some other grain. The disciples might not have had their usual meal, and been annoyed with hunger. They therefore took some heads of grain, rubbed out the kernels in their hands, and ate them, as any one might have done under like circumstances, on any day. The Pharisees, a sect among the Jews, idolatrously devoted to their own traditions, who tithed mint, anise, and cummin, and omitted the weightier matters of the law—judgment, mercy, and faith—objected to the conduct of the disciples, and said to Jesus, “Why do thy disciples do that which is not lawful on the Sabbath-day?” They had not done what was not lawful. What they had done was allowed in the Scriptures. It was contrary to the traditions of the Pharisees, but it was not contrary to the law of God.

He had said, "When thou comest into the standing corn of thy neighbor, then mayest thou pluck the ears with thy hand; but thou shalt not move a sickle unto thy neighbor's standing corn." Under the circumstances in which they were placed, it was lawful to do this on the Sabbath. This Jesus showed, not by intimating that the Sabbath would be abrogated or relaxed, but by appealing, in justification of their conduct, to the Bible, and the example of holy men. "Have ye not read what David did, when he was an hungered, and they that were with him; how he went into the house of God, and did eat the shew-bread, which it was not lawful for him to eat, neither for them that were with him," that is, on ordinary occasions, "but only for the priests?" And "have ye not read in the law, how that on the Sabbath-days the priests in the temple profane the Sabbath, and are blameless?" That is, they do what would be profanation, if it were done for secular purposes, and not required by the appropriate duties of the Sabbath. But the Sabbath has always permitted the satisfying of hunger, and the performance of such labor as the duties of the Sabbath require. Of course David, and the priests, and the disciples, had done nothing improper. The blameless example of the former fully justified the latter, and the Pharisees had no good reason for complaint. Nor have modern Sabbath-breakers any better rea-

son for thinking that Jesus intimated that the obligations of the Sabbath law are done away or diminished; or for appealing to his instructions or example to justify themselves in secular business, travelling, or amusement on the Sabbath. He teaches no such doctrine.

He added, "But I say unto you, in this place is one greater than the temple. If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless;" as they had done in condemning his disciples. "For the Son of man," said he, meaning himself, "is Lord even of the Sabbath-day." If it was proper for David and his men, when they were hungry, to eat even the shewbread, which ordinarily it was not proper for any to eat except the priests, much more was it proper for his disciples, when they were hungry, to eat common grain. And if it was proper for the priests on the Sabbath to do all that was needful to prepare and offer the sacrifices in the temple, as it evidently was, much more was it proper for his disciples, in ministering unto him who was greater than the temple, in whom dwelt all the fulness of the Godhead bodily, to do what was needful for that purpose. The objection of the Pharisees was therefore groundless. It only showed their ignorance of what the Sabbath law and the example of holy men always sanctioned. Had they been as well acquainted with

the spirit of the Scriptures as they ought to have been, they would have known this, and not condemned Jesus or his disciples. Such is the argument of our Saviour, and such the instruction which it affords us. But not a word did he utter, not an intimation did he give, that the Sabbath law would be abrogated or relaxed. The circumstances did not require this; for his disciples had done nothing amiss. This he clearly showed; and, but for the ignorance of the Pharisees, or their malice, or both, they would have seen it.

“And when he departed, he went into their synagogue. And behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath-day? *that they might accusè him.*” Here was the spring of their inquiry. They did not ask for information, but to obtain grounds of accusation. “He answered and said, What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold of it, and lift it out?” They knew that any man would: they would do it themselves. He added, “How much better, then, is a man than a sheep?” If it is proper to restore a sheep on the Sabbath, how much more proper to restore a man. He therefore said to the man, “Stretch forth thine hand.” He did so, “and it was restored whole, like as the other.” “Then the

Pharisees went out, and held a council against him, *how they might destroy him.*" But there was no good reason why they should do this. He had said nothing about the Sabbath being done away, or the obligation to keep it being relaxed. He had said something which was adapted to correct their errors, while all his sayings and doings had been in perfect accordance with the meaning and spirit of the fourth commandment.

The next case which we will examine is recorded, Luke 13 : 11, etc. He was teaching in one of their synagogues, or places of public worship, as his custom was, on the Sabbath. "And there was a woman who had had a spirit of infirmity eighteen years, and was bowed together, and could in nowise lift up herself. And when Jesus saw her, he called her to him, and said, Woman, thou art loosed from thine infirmity. And he laid his hands on her, and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath-day, and said to the people, There are six days in which men ought to work: in them, therefore, come and be healed, and not on the Sabbath-day:" as if healing were a *work* which was forbidden by the fourth commandment; whereas the fact was, it was forbidden only by their traditions. Had they felt and acted rightly, they would have known

this. Our Lord therefore answered and said, "Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass, and lead him away to watering?" No doubt they did: it was proper that they should. And if it was proper to relieve a beast from the inconvenience of thirst, it was proper to relieve this woman, when it could be done with much greater ease, and with far less labor. "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from that bond on the Sabbath-day? And when he had said these things, all his adversaries were ashamed." Well they might be, for they were engaged in a shameful business, and were prosecuting it in a shameful way. But "the people rejoiced for all the glorious things that were done by him." They rejoiced, not because he was breaking the Sabbath, as the Pharisees contended, and as Sabbath-breakers now contend, but because, in perfect accordance with the Old Testament, he was doing well in relieving distress. Wherefore he said, "It is lawful to do well on the Sabbath-day."

Equally unreasonable were his accusers, and equally wise and good was his conduct at the pool of Bethesda, John 5: 2, etc. "A certain man was there, who had had an infirmity thirty and eight years. Jesus saw him, and knew that he had been a long time in that condition, and he said to him,

Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before. For an angel went down at a certain time into the pool, and troubled the water, and whosoever then first stepped in was healed of whatsoever disease he had. Jesus saith to him, Rise, take up thy bed, and walk. Immediately the man rose, took up his bed, and departed. The same day was the Sabbath. The Jews therefore said to him that was cured, It is not lawful for thee to carry thy bed. He answered, He that made me whole, the same said unto me, Take up thy bed, and walk. They asked him, What man is that which said unto thee, Take up thy bed, and walk? But he knew not who it was; for Jesus had removed himself away, a multitude being in that place." The man went up to the temple, where Jesus found him, and said unto him, "Behold, thou art made whole: sin no more, lest a worse thing come upon thee." The man departed, and told the Jews that it was Jesus who had made him whole. Therefore the Jews persecuted Jesus, and sought to kill him, because he had done these things on the Sabbath-day. But they had no good reason for seeking to kill him; for the Sabbath law did not forbid what he had done. It was not work, or labor, or worldly business, in the sense which was forbidden in the fourth commandment.

It was bestowing money upon the needy, in the sense of the declaration of Jehovah, "I will have mercy, and not sacrifice," and it was part of that "doing well" which was always lawful on the Sabbath.

Nor was the carrying of the couch by the man that was healed, carrying a burden in the sense which was forbidden. That was bearing burdens, goods, or produce, in the prosecution of worldly business, for purposes of gain or pleasure; not, at the command of the Divine Saviour, carrying a couch in evidence of having been by him miraculously healed of a protracted disease. This was perfectly consistent with the most intelligent and sacred regard to the Sabbath. And when the facts were known, it was not adapted in the least to relax a regard for the day, or to indicate that the Sabbath was ever to be devoted to worldly concerns. So with all that Jesus ever said or did. He came, not to abolish or lower any part of the moral law, but to fulfil it, rightly to explain it, and faithfully to obey and apply it. In this, he set an example that we should walk in his steps. And till heaven and earth pass away, not a jot or tittle of the moral law will fail. The faithful preaching of the Gospel, instead of making any part of it void, always establishes it. This Paul declares concerning his preaching, and it may be declared in truth concerning the preaching and the writings of all men who are like him.

But if Jesus Christ did not break the Sabbath, and did not say or do any thing which showed that it would be abolished, or the obligation to keep it holy be relaxed, why were the Pharisees so constantly at variance with him on this subject; and why did they so often accuse him of breaking the Sabbath? *Because they hated him, and because he violated their traditions about the Sabbath.* The fact was, they had added to the Sabbath law, as they had to other laws, numerous traditions of their own, and they regarded these more than they did the law itself. Thus they often made void the law through their traditions. These traditions Jesus disregarded, and showed by words and deeds that they were vain. He thus demonstrated that they were false teachers; blind leaders of the blind. This greatly enraged them, and led them to watch occasions of accusation against him.

For instance: they said, that if a son should say of that portion of property with which he ought to assist his parents, 'It is corban,' that is, a gift devoted to the Lord, he was released from his obligation to assist them, though God had commanded him to do it. Thus they made void the law of God through their traditions. So it was with the fourth commandment. They had added to it numerous and cumbrous errors, which tended to lead the mind to a blind and superstitious regard for *them*, and to

overlook and disregard the spiritual meaning and real object of the Sabbath.

They enumerated about forty primary works, which they said were forbidden to be done on the Sabbath. Under each of these were numerous secondary works, which they said were also forbidden. These were so explained as to include works of mercy performed by Jesus, and thus to make him a Sabbath-breaker. Hence, they said he could not be the Messiah, for he did not, in the sense of their traditions, keep the Sabbath.

Among the primary works which were forbidden, were ploughing, sowing, reaping, winnowing, cleaning, grinding, etc. Under the head of grinding was included the breaking or dividing of things which were before united. Of course, when the disciples broke off the heads of grain, and rubbed out the kernels in their hands, and ate them, it was a dividing of things which were before united, a species of grinding, which was, in their view, forbidden, and unlawful on the Sabbath-day.

Another of their traditions was, that, as threshing on the Sabbath was forbidden, the bruising of things, which was a species of threshing, was also forbidden. Of course, it was a violation of the Sabbath to walk on green grass, for that would bruise or thresh it. So, as a man might not hunt on the Sabbath, he might not catch a flea, for that was a

species of hunting. As a man might not carry a burden on the Sabbath, he might not carry water to a thirsty animal, for that was a species of burden; but he might pour water into a trough, and lead the animal to it. It was on this ground that they objected to the man's carrying his couch from the pool of Bethesda. Yet, should a sheep fall into a pit, they would readily lift him out, and bear him to a place of safety. They would also loose an ox or an ass on the Sabbath, and lead him away to watering. Yet they objected to our Saviour's loosing a woman from her infirmity, though she had been bound by it eighteen years, and he could loose her by a word. Thus they "strained at a gnat, and swallowed a camel."

They said a man might minister to the sick for the purpose of relieving their distress, but not for the purpose of healing their diseases. He might put a covering on a diseased eye, or anoint it with eye-salve for the purpose of easing the pain, but not to cure the eye. Hence the eagerness with which they watched the Saviour, to see whether he would heal on the Sabbath, that, if he should, they might accuse him. And when he did heal, and did it on purpose to show the futility of their objections, as well as his power to remove diseases, they were filled with wrath, and sought to kill him, though he showed from the Scriptures, and from their own

admissions, that he had done nothing wrong. He stripped the Sabbath of the false appendages which they had attached to it, vindicated its divine authority and permanent obligation, pointed out its true objects and the proper manner of observing it, that his disciples, guided by his teaching and example, might in all ages remember it and keep it holy.

One of the Jewish doctors said, "Let no one console the sick or visit the mourning on the Sabbath." And so scrupulous were they, that sometimes they would not even defend themselves when attacked by their enemies, but would suffer themselves, without resistance, to be cut in pieces rather than violate their traditions. In one case, a thousand persons were thus destroyed. 1 Mac. 11:34, etc. Though they afterwards admitted that men might defend themselves if attacked, still they contended that they might not do any thing to hinder their enemies from making preparation to attack them. Pompey, the Roman general, knowing this, when besieging Jerusalem, would not attack them on the Sabbath, but spent the day in constructing his works, and preparing to attack them on Monday, and in a manner that they could not withstand, and so he took the city.

They would not on the Sabbath even take down the bodies of those who were crucified. Hence,

they besought Pilate that the death of Jesus, and of those who were crucified with him, might be hastened by the breaking of their legs, so that their bodies might be taken down before the Sabbath began.

But, with all this scrupulosity, they could, with wicked hands, crucify him, and impiously say, "His blood be on us, and on our children." With good reason, therefore, did he say, "Ye hypocrites, ye generation of vipers, how can ye escape the damnation of hell?" Without repentance of their sins, and faith in him as their Redeemer, they could not escape.

"But, if the Sabbath was to be remembered and kept holy, according to the requirements of the moral law, why did Jesus not say more about the keeping of it? Why did he not exhort them to rest from their labors?" Because it was not needful. As to external rest, they already kept it, and with superstitious exactness. Those who would not on that day heal the sick, walk on green grass, take water to a thirsty animal, carry a couch, or catch a flea, did not need to be exhorted to abstain from worldly business. They knew that to be a duty, and of permanent obligation. What they needed was, to have the keeping of it stripped of the false glosses and superstitious observances with which they had encumbered it; to have the true object of

the day, and the spirit with which it should be kept, pointed out. This was what he did, by word and deed, even at the hazard of his life.

Did they contend that hunger should go unappeased rather than that a man should pluck heads of grain, rub out the kernels, and eat them? He suffered his disciples to do this, and from the Bible vindicated their course.

Did they contend that the sick should not be healed, even by him who could do it with a word? He repeatedly did it: saying to the woman who had been eighteen years ill, "Thou art loosed from thine infirmity;" to the paralytic, "Stretch forth thine hand;" and to the man at the pool of Bethesda, after thirty-eight years of confinement, "Rise, take up thy bed, and walk." They immediately did so—a most conclusive testimony from God that the silly traditions of the Pharisees were in opposition to his will. The blind received their sight, the lame walked, lepers were cleansed, the deaf heard, the dead were raised, and the poor had the Gospel preached to them; thus demonstrating that he was the Messiah, that the Pharisees, in opposing him, were of their father the devil, and that the lusts of their father they would do.

At all points he rebuked their superstitions, stripped off false glosses, and trampled down their traditions. But he never broke the fourth command-

ment, or violated any of the moral laws. He never said or did any thing which countenanced the idea that there was not to be a weekly Sabbath under the Gospel, or that it was not to be kept in as holy a manner as under the law. But all that he said and did was adapted to show that "the Sabbath was made for man:" not for the Jews only, or for any particular part of the human race, in one age or country, but for the whole human family. Of course, in proportion to the light which men have, as to the will of God, they are bound *to remember it and keep it holy, not to do any work, they, or their children, or servants, or cattle, or any under their control; but to hallow the Sabbath and reverence the sanctuary, abstaining conscientiously from worldly business, travelling, and amusement, and devoting the day to the worship of God and the promotion of the spiritual good of men.*

But does not PAUL say or imply, 2 Cor. 3:2, etc., that the moral law is done away under the Gospel; and that thus the obligation to keep the Sabbath has ceased? No; he says and implies no such thing. All that he says, here or elsewhere, instead of making void the moral law, goes to establish it; not as a ground of justification, but as a rule of duty; not as a part of the Jewish dispensation, for that was abolished at the death of Christ,

but as a part of the moral government of God, which is binding under all dispensations. The obligation to obey this law, instead of being diminished, is increased by the Gospel. One of the peculiar glories of the Gospel, and that which renders it so far superior to the Jewish dispensation is, that under the Gospel *the Holy Spirit much more extensively writes this law upon the hearts of men, inclining them to obey it, not outwardly or in the letter merely, but in spirit and in truth.*

It is not having the letter of the law on tables of stone, or in their hands, that will save men, but it is having the law written upon their hearts by the Holy Spirit, as is done to a much greater extent under the Gospel than it was under the law. It is this that constitutes the superior glory of the Gospel. And it is this superior glory of the Gospel, as the dispensation peculiarly of the Spirit, that Paul sets forth in the third chapter of the second Epistle to the Corinthians. The Jews were prone to place a high value upon the former dispensation, and to glory in it, while they set themselves in opposition to Christ, saying, "We know that God spake to Moses; but, as for this fellow, we know not whence he is." "This man is not of God, because he keepeth not the Sabbath-day." "Give God the praise, for we know that this man is a sinner."

There was, at the giving of the law, and the introduction of the Jewish dispensation, great visible glory, and much that was calculated to impress the senses. It caused the face of Moses so to shine that the people could not steadfastly behold it. But there was under the Gospel much greater glory; not material, impressing the outward senses, but *spiritual*, affecting the feelings and dispositions of the heart. The one was as much superior to the other, as its effects would be more durable and glorious. Under the one, the moral precepts were written on tables of stone, and their observance was inculcated by outward forms and ceremonies, numerous and burdensome, called, in the New Testament, "carnal ordinances." The other taught them with greater clearness and fulness, and proclaimed them with greater effect; writing them on the fleshly tables of the heart, in fulfilment of the promise: "I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." But this, instead of doing away the law, established it, and gave it practical power over the hearts and lives of men. As this was done to a greater extent under the Gospel, it was, on that account, in view of the apostle, a more glorious dispensation.

There was another reason why the Gospel dispensation, of which Paul speaks, is more glorious

than that in which the Jews trusted, viz., that the latter was temporary. Like the shining of the face of Moses, it was to pass away. The other would be permanent, and go down to the end of the world. In the language of the apostle, "If that which is done away was glorious, much more that which remaineth is glorious." This dispensation is lasting, and the beauty with which it clothes the soul will endure and shine with increasing lustre for ever.

There was still another reason. The Jewish dispensation, while it enforced by ceremonies the obligations of the law, shadowed forth but faintly the way of deliverance from its curse, through faith in the Redeemer. And this it did to the Jews alone; while the Gospel proclaims clearly to all people, Jesus Christ and him crucified, "tasting death for every man;" and urges all, with new motives, to believe on and obey him; declaring that there is now no condemnation to them that are in Christ Jesus; and that the law of the spirit of life in Christ Jesus frees them from the law of sin and death. At all points was the Gospel superior to the Jewish dispensation. Under its ministrations much greater numbers were led to believe on Christ as the Lord their righteousness, and were justified from all those things from which they could not be justified by the law of Moses.

To set forth this great superiority of the Christian

or New Testament, over the Jewish or Old Testament dispensation, was the great object of the apostle in this chapter. In prosecution of this object he says, "Our sufficiency is of God, who has made us able ministers of the *New Testament*;" or the Gospel dispensation; "not of the letter, but of the spirit." They did not merely utter the words, but were instrumental in producing great effects. They spoke in demonstration of the Spirit, and with power. Their words were attended with the Holy Ghost sent down from heaven, and were received, not as the words of men, but as the words of God; which, by being believed and obeyed, became spirit and life to their souls. "For the letter," he says, "killeth, but the spirit giveth life."

The letter merely, even of the Gospel, as well as the law, without the Spirit, would be a savor of death unto death, by being neglected or abused; while, with the Spirit, it would be embraced, and thus be a savor of life unto life. Therefore he says, "If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance; which glory," of his countenance, "was to be done away; how shall not the ministration of the Spirit," that is, the Gospel dispensation, "be rather glorious? If the ministration of condemnation," the Old Testament dispensa-

tion, "be glory, much more doth the ministration of righteousness," the New Testament dispensation, "exceed in glory."

"For even that," the introduction of the Jewish dispensation, "which was made glorious, had no glory in this respect," that is, comparatively, "by reason of the glory which excelleth;" that is, the superior glory of the Gospel, by which, according to his promise, the law of God was written, not with his finger on tables of stone, but by his Spirit on the hearts of men. "For if that which is done away," the Jewish dispensation, "was glorious, much more that which remaineth," the Gospel dispensation, which writes the law upon the hearts of men, "is glorious." Of course, the ministers of this Gospel, as he contended, ought to be received as the messengers of God, and their messages to be regarded as those by which he sanctifies and saves the soul.

Such is the object, and such are the reasonings and conclusion of the apostle in this chapter. But not a word is said here, or elsewhere, and not a hint is given, that the obligation to keep the moral law is abolished. The superior glory of the Gospel is represented as consisting in the fact, that under it, the Holy Ghost inclined men to obey that law, through faith in Jesus Christ, who is the end of the law for righteousness to every one that believeth; and delivers them from its condemning power.

The Jewish dispensation was one thing. The moral law, which was in being and obligatory before that dispensation began, is quite another thing. As the law was in being, and obligatory before the introduction of the Jewish dispensation, so it is in being and obligatory after that dispensation is abolished. It was incorporated for a time with that dispensation, and formed a part of it, as it must of every divine dispensation. But it was not dependent on it for its beginning, or its end. Though only the moral law was written on stones, yet it formed so important a part of the Jewish dispensation that the dispensation itself is characterized as the one "written and engraven on stones," in distinction from the one written and engraven on hearts. And it was the dispensation so characterized that the apostle speaks of as being done away, and not the moral law, which for a time formed a part of it. This law remains; and, till heaven and earth pass away, will remain, as an expression of the revealed will of God, and the permanent obligations of men.

Whosoever committeth sin transgresseth this law, or something which is implied in it. By that law is the knowledge of sin, and through its influence the Holy Ghost, under the Gospel, convinces men, that by the deeds of it no man can be justified, because all men have broken it; and thus he leads them, while they regard it as a rule of duty, to look away

from it as a ground of justification, to the Lamb of God, who taketh away the sins of the world.

While the blood of bulls and of goats, and the ashes of an heifer, and divers washings, under the Old Testament, typified the necessity of an atonement and of spiritual cleansing, and answered to the purifying of the flesh, the blood of Jesus, who through the eternal Spirit offered himself without spot unto God, made a real atonement, and answers to the purifying of the conscience from dead works to serve the living God : not, as of old, in outward rites and ceremonies, but in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Thus the righteousness of the law, under the Gospel, is fulfilled in them who walk not after the flesh, but after the Spirit, and who, with open face beholding as in a glass the glory of the Lord, are, through faith in Christ, changed into his image from glory to glory, by the Spirit of the Lord.

Such, according to Paul, is "the glory that excelleth;" the glory as of the only-begotten of the Father, full of grace and truth; manifested not in types and shadows, but by the sacrifice of himself, whom Paul preached, warning every man, and teaching every man in all wisdom, that he might present every man perfect in Christ Jesus. *This perfection, as to character, would consist in obedience to the moral law, which was the pattern after which the*

character of Jesus was formed ; and in proportion to their likeness to him they would be perfect, as their Father in heaven is perfect.

And though the connection of this law with the Old Testament dispensation is done away, because that dispensation is abolished, it is in full force as a rule of duty. Men are under as much obligation as ever to have no other gods before Jehovah, not to bow down to graven images, or take the name of the Lord their God in vain, or dishonor their parents, or commit murder, adultery, or theft, or bear false witness, or covet. And they are under as much greater obligation than they were under the Old Testament, as they have greater light.

So they are under as much greater obligation to remember the Sabbath-day, and to keep it holy : in it not to do any work, they, nor their children, nor servants, nor cattle, nor any under their control.

And here let it not be forgotten, that it is as real a violation of the Sabbath to EMPLOY OTHERS in worldly business on that day, as it is to perform such business ourselves. The man who is found regularly on the Sabbath in the house of God, but has men employed in his manufactory, on the railroad, his canal-boat, steamboat, or packet, which leaves the wharf on the Sabbath, on the farm, in the shop, or in any place engaged in secular busi-

ness, is himself a Sabbath-breaker, as really as if he performed that business with his own hands. Here the law maxim applies, "*Qui facit per alium, facit per se.*" "What a man does by another, he does himself." It is his act in law, and he is responsible. This applies to the Sabbath law; and it condemns all who employ other men in worldly business on that day, as really as if they performed that business themselves.

But it is said, A man is sometimes "peculiarly situated," and he must labor on the Sabbath. The labor in question is not indeed required for the relief of sickness or distress, nor by the appropriate duties of the Sabbath, yet it is "necessary." What kind of necessity is it—a voluntary, self-imposed necessity? If so, *it is a wicked necessity*, and compliance with it is a wicked act.

For instance, a man is the owner of certain mills. He expresses to his agent the expectation that he will continue to run these mills on the Sabbath, as on other days. The agent objects. He says he has not been accustomed to work on the Sabbath, and refuses to do it. The owner acknowledges that it is *not a good thing* to work on the Sabbath, but says he is "*peculiarly situated.*" What is the peculiarity? He has been accustomed, in violation of the laws of God and man, to run his mills seven days in a week. He knows how much flour they can in that

way make in a year. He has been to the city; and, for the sake of gain, has engaged to furnish to certain merchants, in the course of the year, as much flour as his mills have ever made. Of course, to fulfil his engagements, and maintain his credit, he must keep his mills running on the Sabbath. "There is a necessity for it." But it is a voluntary, self-imposed necessity, for the purpose of making money; *showing that the man regards money more than God, and thus has another god before Jehovah, viz., money.* He violates the first, as well as the fourth commandment, though he should himself every Sabbath be in the house of God.

He is also foolish, as well as wicked; because the same number of men who work BUT SIX DAYS in a week, will ordinarily, in the course of the year, do more work, and do it better, than the men who work seven.

That experiment was tried in a flouring establishment, and the difference in the amount of flour manufactured in one year, with the same hands, was sixty thousand bushels. But suppose men could not do as much by working only six days in a week as they could by working seven, and suppose that a man cannot fulfil his engagement without working on the Sabbath, what must he do? Must he break his engagement, or work on the Sabbath? Break

the engagement. His engagement to work on the Sabbath is a *wicked engagement*; and a wicked engagement is not valid, and must not be fulfilled. No man can bring himself under moral obligation to do a wicked thing. Nor can he do it and be innocent. He must repent of his wickedness in having made such an engagement; and, by reformation, bring forth fruits meet for repentance.

Several companies build a number of MANUFACTORIES. They are all dependent upon the same canal for water. They construct them in such a manner, that, if the water is drawn off from one, it must be drawn off from all, and they must all stop. Some of the machinery in each mill, or some part of the work, when it gives way, cannot be repaired unless the water is drawn off; and, of course, can be done only when all the mills are stopped.

But they are not ordinarily stopped, unless at night, or for very short periods, except on the Sabbath. What shall be done? May not a company, or its agents, in such a case, have the machinery repaired, or work done, on the Sabbath? No. When shall it be done? Let it be done at night, after the mills are stopped, and let them on the Sabbath "not do any work." But they do not stop long enough at night to accomplish it. So it was said by Sabbath-breakers in a number of mills where they had

repaired the machinery on the Sabbath. But when they tried it honestly, and in earnest, they found that the nights were long enough. All the machinery has been kept in repair for years, without working an hour on the Sabbath, and it has been kept in better order than before. They have actually had to stop a less time on account of breakages, than when they made repairs on the Sabbath. The repairs, in the course of the year, have cost less money. The workmen are more moral and trustworthy. Neither the amount of labor, nor the profits of the establishment, are diminished.

“But suppose, in any given establishment, the nights are not long enough to make needful repairs, what shall be done? May not the agents take the Sabbath?” No. Let them take one of the six working days, Saturday, or Monday, or any other day, but not the Sabbath. *That is the Lord's day, not man's.* Let not man rob his Maker for the purpose of accumulating wealth, or to obtain any earthly good.

“But the mill cannot stop on a week-day.” That is not true. It *can* stop on a week-day as certainly as it can stop on the Sabbath. When the Lord cuts off the supply of water, it does stop on week-days. Should he send a pestilence, and scatter the workmen, it would stop. Of course, the running on every working-day is not a matter of necessity, but solely of choice.

“That would be the case,” says the owner, “if my mill and water-privilege were independent. But should the water be drawn off from my mill, all the other mills must stop; and, as I do not own, I have no right to stop them.” And, as you do not own the Lord’s day, you have no right to take that. Has your mill been so constructed, that you cannot draw off the water without stopping the mills of your neighbors? You have no right to keep your property in such a state that you must injure your neighbor, or rob God. The necessity of doing either, so far as it exists, is a *self-imposed* necessity—a *wicked* necessity, which God requires should be removed; which *can* be removed; and which, to obey God, and meet his approbation, *must be removed*.

Neither individuals nor companies are under any necessity of so constructing, and they have no right so to construct their works that they must take the Sabbath for repairs or injure their neighbors. If they have made such a mistake, or done such a wrong deed, they are bound forthwith to correct it. But is it said, “That cannot now be done?” Their business, then, is an unlawful business, and they are bound to relinquish it. The works are constructed on an unlawful spot, or on an unlawful plan, and ought to be abandoned; for, to make money by robbing God or injuring men is wicked.

“But I do not mean,” says the owner, “that it *cannot* be done : all that I mean is, that it would cost too much. The business would no longer be profitable.” Then it ought, in that place, and on that plan, to be relinquished. The individuals or companies who expect to be gainers by a continued violation of the known command of God, will, in the end, find themselves wofully mistaken.

An agent was about to make repairs on the Sabbath. He was asked why he made them on that day. He replied that it was necessary. He was then inquired of what he should do, if he knew that, should he make the repairs on the Sabbath, he would lose ten thousand dollars. He said he should make the repairs at some other time. The necessity, therefore, was only a monied one : a known, deliberate transgression of the law of God, for the sake of making money.

What is the necessity that manufactories should run from morning to night, six days in a week, throughout the year? Why can they not stop, after running five days, or five days and a half, whenever it is needful to make repairs? They can stop on Fast-days, on Thanksgiving-days, on Christmas-days, on the Fourth of July, and at any time when the owners choose to have them. Why can they not stop on Saturday, when they must do it or break the Sabbath; or on Monday; or, if need-

ful, on both? Is there any necessity that manufacturers should make any more money than they can, and obey God? None at all. With what they can gain, without repairing machinery, mending bands, cleaning boilers, or doing any work on the Sabbath, they are bound, by their high obligation to God, themselves, and their fellow-men, to be content.

Suppose there are twenty manufactories, all dependent for water on one canal. They are so constructed that, if the water should be drawn off from one, all must stop. Should it be announced to them by the Almighty, that, if they make repairs on the Sabbath, all their works shall be destroyed, and the first-born of every owner be found the next morning dead, is there an individual who doubts that, with their great mechanical skill, and their immense wealth, they would devise and execute a plan by which they could make all needful repairs during the days which they have a right to take for that purpose?

If they could not do it, one thing is certain—should they believe God, and act as wise men, they would abandon that business, and go into some other more moral and safe, by which they could get a living, and not destroy their children. Men have no right to carry on any business, by which they will destroy even the temporal life of any of

their children; much less have they any right to incur the wrath of the Almighty.

But such sacrifices need not be made. All the manufacturing which the highest good of individuals or of the world requires, can be carried on without taking any portion of the Sabbath.

In one of the largest establishments, in which are employed more than a thousand persons, "There has not been," said the agent, "an hour's work done on the Sabbath for more than three years." Previous to that, they had made their repairs on that day. The mechanics said it was necessary. They could not get along, and keep the works in order, without doing so. The agent said they would try. They did try, they succeeded well, and have found it in all respects the better course. "Now," said the agent, "the workmen who make the repairs like it better. They say the sticks of timber somehow come together better." They do come together better, and they stay better after they are together; because the men who never work on the Sabbath can put them together better. Since the adoption of this course, the establishment has been more profitable to the stockholders than ever before.

"But in our establishment," says one, "are hundreds of poor people, dependent upon their daily labor for their support. Should we stop during the week to make repairs, they would be thrown out of

employment, and would suffer. Charity, therefore, to them, requires that we should make our repairs on the Sabbath, that they may have their wages during all the week." But they can stop on Thanksgiving, on Christmas, on the Fourth of July, and they do not have to work on the Sabbath to make up lost time. Why can they not as well stop when it is needful to make repairs? They can; and if they obey God, they do stop every Sabbath, and instead of being losers, they are gainers by so doing. If they can stop one day every week, and yet be gainers, why can they not sometimes, if needful in order that others may have the rest and privileges of the Sabbath, stop two days in a week? If they do not receive wages enough to enable them, without suffering, to do this, then the owners ought to give them more. The profits of the establishment ought to be somewhat more equally divided.

"Yes," says a farmer, "this working in the manufactories on the Sabbath is wrong, and ought to be stopped. But what shall be done in time of HAYING? The weather has been bad, and much hay is out. For a number of days it has been rainy: the Sabbath comes, and is a fair day. What shall be done? Shall the farmers rest, as on other Sabbaths, attend public worship, and let the hay lie; or shall they go into the field, take care of the hay, and

secure it?" *Let them rest, attend public worship, and perform the appropriate duties of the Sabbath.* Let them be contented with what hay they can secure in six days. "Six days shalt thou labor," and in them, saith Jehovah, "do all thy work." "Remember the Sabbath-day, and keep it holy; in it do no work." God makes no exception for haying-time.

"But it may rain on Monday, and the hay be injured, perhaps spoiled." That is true. It is also true, that a man may be sick on Monday, and he may die. If he does not work on the Sabbath, he may not be able to work at all. On the other hand, it may not rain on Monday, and the man may be alive and well, and better fitted to work than he would be should he labor on the Sabbath. Or, if it should rain on Monday and Tuesday, and his hay be injured, or even spoiled, that is no good reason why he should work on the Sabbath. God did not say, Thou shalt not do any work except in haying-time, or unless it is likely to rain on Monday; and men have no right to make that addition. He that addeth to the word of God, or taketh from it, will fall under his curse,

Men have no right to gain any more property, or secure any more, in their ordinary business, than they can by keeping the Sabbath-day holy. In that way they can get all that they need, or have any right to possess.

But it is said, "If a house is on fire, you will allow a man to put it out. If visited with a sudden and unexpected inundation, which threatens to sweep away his house, you will allow him, if he can, to secure it, though his family might flee from it, and thus not lose their lives, if it should be carried away."

These are sudden providences, against which no foresight or prudent care during the week can guard. They do not come under the head of *ordinary business*; and what is done, must be done at the time when the providence occurs, or not at all. This is known. Very different is it with the tending or the getting in of hay. That is a part of a man's regular employment. There is no certainty that, if he does not do it on a particular Sabbath, he cannot do it at all. Facts show that it ordinarily may be done on other days, and as well done; nay, that, in the long run, it may be better done, and often more may be secured, by *not* working, than by working on the Sabbath. It is, on the whole, better, for this world as well as the future, *not to violate this day*.

A number of men, at one time, had mowed a large quantity of hay. For a number of days it had been rainy. The Sabbath came, and was a remarkably pleasant day. One man stayed at home, opened his hay, took care of it, and in the afternoon got it into his barn. His neighbors did nothing of the

kind, but went as usual with their families to the house of God. On their return, one of them met the man who had been getting in his hay, who expressed his regret that his neighbors should be so superstitious as to go off, and leave their hay exposed to be again wet. He said that he had been more wise, and had secured his. "Now," said he, "it may rain again on Monday, and you not be able to get in yours." That was true. His neighbors knew it. But they concluded to leave that with God. One thing was certain, that it would not rain without good reasons for it. Another thing was equally certain, that, if it should rain, and the hay be injured, and even spoiled, that would not be so great an evil as to do what they knew to be wrong. Monday came, and it rained. It rained also on Tuesday and on Wednesday. Thursday was remarkably pleasant. All who had hay out, went busily to work. Friday was fair, and also Saturday. All the hay that had been out in the rain was thoroughly dried and housed. The Sabbath came. The first part of it was pleasant. In the afternoon a cloud arose, looked dark and scowling. It extended and moved on, towards the barn into which, on the previous Sabbath, the man had put his hay, and where he thought he had "secured it." The lightning darted here and there, and by and by went down into the barn. "I knew," said a man who

was near, "that it struck, from the feeling. I started up and ran to the window, and the smoke was issuing from that barn. They rang the bells, got out the fire-engines, and did all in their power, but they could not stop the fire. They saw that the barn must go. Nor was that all: his neighbors' barns on each side were so near that it seemed impossible to prevent them from being burned. But as the flames burst out, and the sparks began to fly, the rain poured down in sheets, which, with the engines, kept those barns so perfectly drenched with water that neither of them took fire and the Sabbath-breaker's barn was burnt out between them." "Six days shalt thou labor, and do all thy work." That man did not gain any thing by disobeying God, nor did his neighbors lose any thing by obeying him. There is that gathereth at a time and in a way that is not meet, and it tendeth to poverty. Men are dependent upon God, and in the keeping of his commands there is great reward. Regard to his will about the Sabbath, as well as other things, is profitable.

"But it may be HARVEST-TIME. Grain may be scarce, and a man may need all he has for his family. If it is cut, and is dry, and on the Sabbath it looks likely to rain, shall he not get it in, and thus preserve it for his family?" What saith Jehovah?

"In earing-time and in harvest thou shalt rest."

He knew that the temptations to break his law at this season of the year would be strong; and that, if he said nothing in particular about it, men might make this exception, and think that the case was so peculiar that they might do that part of their work on the Sabbath. He therefore set the matter at rest, by explicitly saying, "In earing-time and in harvest," as well as at other times, "thou shalt rest." Besides, if a man works on the Sabbath to secure his grain, when it is going to rain, it is by no means certain that he will succeed. Jehovah told his ancient people that, if they should desecrate the Sabbath, he would kindle a fire which should not be quenched. He can at any time do this. Sometimes he does do it; and not unfrequently in connection with the breaking of the Sabbath.

A young man in a thunder-storm, after a vivid flash of lightning, came out of his room, and said to his friends that he did not like to stay alone when it lightened so, and that he never had since his father's barn was burned. That started the question as to when the barn was burned. He said they were at meeting at —— on the Sabbath, in harvest-time, and the father came to his sons at noon, and said they must go home and get in that wheat, which was in fine order, for it looked likely to rain; and if it should, and the wheat get wet, it would

almost spoil it. They therefore started off, went home; and engaged in getting in the wheat. They worked hard, and just as the last load reached the barn the shower came. "There," said the old man, "now we have secured our wheat, without having it wet. Let us go in and get something to drink." They went in, and were hardly seated before the lightning, which had been playing about, struck the barn, which, with another barn adjoining, both full, was burned to ashes. "I have never liked to stay alone," said the young man, "when it lightens so, since that." The grain was not so secure as the father thought; not so secure as it might have been had it been left in the field. The man had better have stayed at church and worshipped God according to his commandments, and regarded him more than the wheat. He giveth rain from heaven, and fruitful seasons, filling our hearts with food and gladness. He alone maketh us, our friends, and our property, to dwell in safety. The best way is to trust in him, follow the path of duty, anxious for nothing; but in every thing, by prayer and supplication with thanksgiving, make known our requests unto God; and thus he will supply all our need according to his riches in glory by Christ Jesus. Godliness with contentment will be found to be great gain. If men will not take this course, but will trust to their own wisdom, in opposition to that of God, he can thun-

der marvellously with his voice, can shoot forth his lightnings and discomfit them, and so consume their treasures that nothing but blackness and ashes shall mark the place where they stood. Or he can suffer them, as he sometimes does, to remain; their owners to accumulate rapidly by transgression; and then, through them, illustrate his truth in another aspect, viz., that, "as the partridge sitteth on eggs, and hatcheth them not; so is he that getteth riches, *but not by right*: he shall leave them in the midst of his days, and in the end thereof shall be a fool."

A man in the state of New York was accustomed to work on the Sabbath, and was eager to get other men to work for him, because he could get them cheaper than on other days. He boasted of his freedom from those restraints with which other men were hampered. He was such an annoyance to his neighbors by his wickedness, that one, who wished to keep the Sabbath, said to him, "I should think you would be afraid that you would be struck by lightning." He defied the lightning, and said it could not hurt him. While in his field upon the Sabbath, treading down hay upon the stack, the lightning struck him, and he was a corpse. A respectable gentleman, who gave the writer this account, said, "I saw the funeral procession of that man as they were carrying him to the grave." His gains, which he obtained on the Sabbath, he left in the midst of his days.

But it is not always so. Sentence against such evil works is often not executed so speedily. God waits with much long-suffering, not willing that even such men should perish, but that they should come to repentance; while he continues to make his sun rise on the evil and on the good, and to send rain on the just and on the unjust. Yet ungodliness even in such cases, on the whole, is not profitable. Dishonesty towards God, in robbing him of his day, as really as dishonesty towards men, is *bad policy*. It produces a bad effect on the man's own mind, on his children, and on his neighbors. It is dishonorable to God, and injurious to the world. Where it is continued, *it never ends well*, and often it meets with *premature death*. Yet, if it were not so, and men could, on the whole, make more money, and obtain other earthly enjoyments to a greater extent, by working on the Sabbath than by keeping it holy, still, it would be unwise and wicked, because *it is a known violation of the express command of God*.

"Yes," says one, "it is evidently wrong to work in a manufactory, or go out into the field and labor on the Sabbath, even in haying-time, or in harvest; and the men who do not do it, on the whole, save as much, and get along quite as well, as the men that do. Generally, they prosper better." Facts, the voice of God in providence, say the same.

At one time, in a certain part of the country, there

was much grain down. The weather, for a number of days, had been stormy. The Sabbath was fair. A part of the farmers went into the field, opened their grain, and before night put it into the barn. The others spent the Sabbath as usual, in the discharge of its appropriate duties, leaving their grain in the field. On Monday the day was fair, and also on Tuesday. The grain was thoroughly dried, and put into the barn in good order. The others, who, through impatience, and want of trust in God, had housed their grain on the Sabbath, when it was only partially dried, found that it began to heat and to mould. They were obliged to take it out again and dry it more, and were thus put to great labor and trouble, from which their Sabbath-keeping neighbors were saved; nor, after all, did they keep their grain from injury.

In another neighborhood, a number of farmers got in their grain on the Sabbath, in good order. It did not mould, and their barns were not burned. No judgment came upon them, and they enjoyed the fruit of their labors. They sowed their grain for the next year; it came up, flourished well, and promised an abundant harvest. But, just before it was reaped, a violent hail-storm passed over that part of the town, and destroyed the crops, confining itself principally to those farms from which the grain was gathered on the Sabbath, the year before.

“But,” says one, “it happened so.” It did happen so. But no such thing happens without reasons, or without *good* reasons. “Are not two sparrows sold for a farthing? and one of them shall not fall without your Father.” Nor shall a storm of hail. “Fire and hail, snow and vapor,” stormy winds and tempests, “fulfil his word.” Men are dependent on God for the things of this life. It is on this ground that he has commanded them to pray daily, “Give us day by day our daily bread.” He openeth his hand, and they are filled with good. What he giveth, they gather. He hideth his face, and they are troubled. He taketh away their breath, they die, and return to dust.

Their interest therefore, their safety, their all, require that they should obey his commands. In doing so, he has promised all needed good. With what they can gain and secure by doing his will, they are bound to be content. What they cannot so obtain and secure, they should choose to be without; saying, in this, as well as other things, “Not my will, but thine, be done.”

But suppose a man is A MERCHANT OR A BANKER. He has so much business that he cannot finish it in the week time: may he not post his books, write a few letters, and finish up his business on the Sabbath; especially, if he can do it out of sight, before

the morning service, during the intermission, or after the close of public worship? No. He cannot do it without disobeying God. He who made the eye will see and condemn him. A man has no right to have any more business than he can do in the six working days. Or, if he has more, he has no right to attempt to do any more. What he cannot close up before the Sabbath begins, he must, if he would obey God, postpone till after it is ended. Nor is it to be forgotten that the Sabbath begins as early, and is as long, as any other day of the week. On the six working days men are to do all, and on this none, of *their* work, but to employ the whole in preparation for the performance of God's work, in distinction from man's; or, in the language of God, to keep the day holy. By its constant recurrence every week, he gives men opportunity to see and to show which they most regard, God, or the world; their own will, or his. Writing letters, posting books, looking over accounts, reading secular newspapers, and examining prices current, shipping news, the state of stocks and markets, even alone in one's office, counting-room, or chamber, is as real a breach of the Sabbath, and as decisive evidence of supreme devotion to this world, as if it were done in the sight of men; and it may be as ruinous.

"Could it be known what was done in that bank on the Sabbath," said a man, after the bank had

failed and the stockholders lost their money, "you might see a reason why the bank has failed." Said an old man to his neighbor, concerning another bank, "If you have any stock there, I advise you to take care of it. The officers go down to the bank on the Sabbath." Not long after that, sudden as a clap of thunder, the news broke upon the stockholders, that the bank was ruined, and the property lost; and it has not since been found.

"But the times are precarious; the markets are subject to sudden changes; a man hears, late on Saturday night, that there has been, in a distant city, a great change; that his property there is in jeopardy. His agent inquires what he shall do. May not the man go there if he can; or, if not, may he not write a letter, and send it to his agent on the Sabbath?" Not if he would obey God; and if he does send, it may not benefit him. A distinguished merchant was called on to decide this question with regard to himself. At first he was in doubt. His practice through life had been to do no such things on the Sabbath. He would not take a letter to, or receive a letter from the post-office. But this was a special case. A great amount of property was at stake, and it might be decided before a letter could arrive, should he wait till Monday. He had a letter prepared, and started with it himself on Sabbath morning, for the post-office, so as to be sure it would

go, and also to avoid employing others to do that on the Sabbath which he had taught them was wrong. But on his way this thought occurred to him: "This is a new thing for me to be going to the post-office on the Sabbath. But," he reasoned, "it is a special case; a large amount is at stake; if I wait till Monday, it will be too late." He passed on. But the thought occurred again: "This is a violation of what you have always considered and taught to be right. Would it not be better, more consistent, more useful, to hold on in what you have always thought to be the right way, and trust the property with God? You cannot secure it without his blessing." He stopped and hesitated; turned round, and looked this way and that, and began to tear up the letter, which he scattered to the winds. He went back, and kept the Sabbath. Soon after, he received another communication from his agent, saying that there had been another change for the better, and that all things were going well. From that communication he learned, that had his letter gone on the Sabbath, and the agent followed his directions, he would have lost a large amount which was now saved.

But had it turned out otherwise, and the property been lost, which, by sending his letter on the Sabbath, he might have saved, that would not prove that he ought to have sent it, or that he did wrong

in not sending it. It might have been the will of God that he should lose his property, and that he should be contented without it. *Some men have more property than is compatible with preparation for heaven.* God sees that they will not use it for good purposes, and that their keeping it will injure them and others. In kindness he takes it away, or so orders events, in his providence, that they lose it. On the other hand, the fact that this man saved his property by not sending his letter does not, of itself, prove that what he did was right. But it illustrates this truth, that men, with regard to property, are dependent upon God. It is safe, as well as right, to trust him, and in obeying his commands, to leave all cheerfully to his disposal. He will then give men as much property as it is best that they should have. With that, every man is bound to be content, and every wise man will be. He knows that a man's life consisteth not in the abundance of the things which he possesseth; and his first inquiry is, not, How can I make or save most money? but, What is the will of God? That being ascertained, his course is fixed. With regard to the Sabbath, the will of God is, "In it thou shalt not do any work;" "not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words." Men are not to occupy their minds about property, stocks, markets, and worldly pursuits; nor will they

find it profitable, on the whole, even for this world, to do so.

“O,” said a merchant, “you cannot make men thus keep the Sabbath. You may get them to stop their work, keep their hands and feet still, *but their minds will be employed about their business.* I know they will, for I have tried it.” He had tried it, and that was his folly. While abstaining with his hands, he had kept his mind on the making and saving of money. His great estate has vanished, and he is now a poor man. He had better have let his mind, as well as his body, rest on the Sabbath.

“I once,” said a merchant, “made out an invoice of goods on the Sabbath, to send out on Monday by the steamer, and with as fair a prospect, I thought, of making money as I ever had in my life. Upon those goods I lost ten thousand dollars. I have been pretty careful since how I take the Sabbath for business.” The man who acts wisely, as well as the man who acts piously, will be careful not to occupy his mind on the Sabbath about worldly concerns.

“When at church,” said a man, “while others are thinking about religion, I am thinking about making money. That is my business, as much as it is the business of the minister to preach. His business is to preach; and mine, to make money and support him, and aid in benevolent objects.” For a time,

he made money, and became possessor of a great estate. But it took wings and flew away, as an eagle towards heaven. His character went with it, and vast amounts of property which he had in his hands belonging to others. It is not safe to trust with money a man who takes the Sabbath for worldly business.

“But a man may be in failing circumstances. His creditors may not know of it till Saturday night. If each one does not take measures to secure himself, others may anticipate him, the whole property be taken, and he may lose his debt. He may be a poor man, and need this amount for his family; or he may be in debt himself, and if this is lost, not be able to pay. Unless he secure his debt, he may injure his creditors. What shall he do? May he not take measures, on the Sabbath, to secure his debt?” That would not be “remembering it,” in the sense of the Bible, nor would it be keeping it holy. Nor is it certain that in so doing he would promote his own interest.

A number of men were thus situated. Several of them employed the Sabbath in efforts to get what they could out of a failing concern. One, after mature consideration on Saturday night, came to the conclusion that he would do nothing on the Sabbath, but rest contented with what he could obtain on Monday. The result was, that he secured the whole

of his debt, and the other creditors only a part of theirs. The race is not always to the swift, nor the battle to the strong. Truth; duty, and right, are better safeguards, under the government of God, than human wisdom and power can be, in opposition to him. In doing right, men may not obtain the greatest possible amount of earthly treasures, but they will secure the greatest desirable amount of what will promote their highest good. What man, not an enemy to himself and his Maker, would knowingly do wrong to obtain more ?

“Here is A LAWYER who has engaged to defend his client. He is under oath to give him the best defence in his power. The case is to be tried on Monday. May he not take the Sabbath for preparation ?” Not unless he is disposed knowingly to disobey God ; and facts, in great numbers, would seem to add, not unless he would increase the prospect of failing to accomplish his end.

A lawyer of distinguished talents, on his death-bed, said to his friend, “ *Charge every young lawyer not to do any thing in the business of his profession on the Sabbath. It will injure him, and lessen the prospect of his success. I have tried it. I do not know why it is, but there is something about it very striking. My Sabbath efforts have almost always failed. I found, unexpectedly, that my clients had*

deceived me, and that the evidence was very different from what I had expected; some of my witnesses would be absent; my own efforts would fail; the judge would go against me, or the jury could not agree. Something would always occur which would make the result most unsatisfactory. *Tell all the young lawyers that, if they would succeed, they must not take the Sabbath for business. It is the way to fail.*" No sound lawyer of upright mind, who has tried both methods for a course of years, has, it is believed, come to a different conclusion. But, whether it is so or not, no enlightened man, on his death-bed, has ever rejoiced that he took so much, or regretted that he took so little of the Sabbath for secular business.

There is one consideration which sets this matter for ever at rest. *The day belongs to God, in an especial and peculiar sense, and not to man.* It is "The Lord's Day," to be devoted to *his* business, in distinction from theirs. In his language, they are to do "all their work" in the six working days. "Six days shalt thou labor, and do *all thy work.*" This settles the question about doing a part of their work on the Sabbath, even when pressed with business. The lawyer's oath binds him to render only such services to his client as he can consistently with obeying God. And this is all that any man's duty binds him or permits him to attempt.

“I admit,” says one, “that work is forbidden. Men cannot engage, in body or mind, in secular business, without disobeying God. But may they not TRAVEL on that day, especially under peculiar circumstances? My vessel has just arrived in a distant port; I have no agent there; the markets are extremely fluctuating. Unless I am there to take charge of the cargo, and take advantage of the markets, I may lose all, and be ruined. May I not, in that case, travel on the Sabbath, at least a part of the day? May I not start from Boston at four o’clock on Saturday afternoon, get into New York at six or seven o’clock on Sabbath morning, attend church, and at four o’clock on Sabbath afternoon start for Philadelphia; so as to get into Baltimore Monday noon? I can spend Saturday evening in the steamboat, reading the Bible and preparing for the Sabbath; and I can spend Sabbath evening in reflecting upon what I have heard from the pulpit during the day. May I not, in that way, while I am asleep, innocently be carried forward a few hundred miles on my journey?”

Suppose, while on your way, God should meet you, and inquire, “Whither goest thou?” You answer, “To Baltimore.” “For what purpose?” “To see to my vessel, that has just arrived, and to take advantage of the market.” “But who gave you liberty to be seeking on the Sabbath to take

advantage of markets, in order to make or save money? Have you not six days in the week for such purposes, and are not these enough?" What would you answer? That you were at a distance from the market, and needed the Sabbath in order to arrive the sooner? But does the glory of God, or the welfare of the universe, require it, or even permit it? Is it a good example? May not every other person at a distance travel for the same purpose, and thus the benefits of the Sabbath be lost? Are the Sabbath and its blessings to be set aside, the glory of God and the good of the world to be sacrificed, that you may make money? And suppose a fellow-traveller, having heard your replies, should ask, "When did your vessel arrive? where has she been? what is her cargo? what amount did she bring? how much is the cargo worth? what will you take for it?" But you wish to keep the Sabbath, and you know that such conversation would profane it. So you tell him, "I do not wish to talk about such matters on the Sabbath." "But did I not hear you say," he inquires, "that you were going to Baltimore to take advantage of the markets? Is your object a good one, and yet one that it is wicked to talk about?" Might not the Lord add, "Thou hypocrite! out of thine own mouth will I judge thee. Thou acknowledgest that thine object is such that it is sinful even to talk about it; much

more is it wicked to pursue it." If it is wicked to make bargains, it is wicked to be travelling for the purpose of making them. Who does not see that your own heart would condemn you? You are throwing the whole weight of your example in favor of travelling on the Sabbath in prosecution of worldly business, when the example of every man ought to be, and that of every enlightened and consistent man will be, against that practice.

"Yes, I see," says another, "and I acknowledge, that travelling for worldly objects on the Sabbath, to make money, or to save money, even if a person does stop and attend worship, *is wrong*. It is a bad example, and tends to do evil. Should all pursue it, the Sabbath would be destroyed; and the example of those who do pursue it is as really wicked as it would be if all others should imitate it. But my travelling is not on worldly business. I finished my worldly business at three o'clock on Saturday afternoon. May I not take the steamboat which starts at four, and get home at six o'clock on Sabbath morning, so as to be with my family, and attend public worship in my own church?" If you may do so, every other man may do the same. The minister of the Gospel may do it, in order to be with his family, and preach to his own church; and the minister with whom he exchanges may also do so. The clerk in a store may go home, and attend church

with his parents. At six o'clock on Sabbath afternoon he, and the minister who preached on exchange, may take the steamboat and go back again, two hundred miles, so as to be, the one in his store, and the other with his family, on Monday morning; for it is evidently no more really wicked to travel on the last part of the Sabbath than on the first. One part is as holy as the other. And the day is twenty-four hours long. Who cannot see that this would tend to destroy the influence of the Sabbath, to set in motion every steamboat and rail-car that could get patronage, and to deprive all the men who are employed on them of the rest and privileges of the day? Those men have an inalienable right to the benefits of the Sabbath. And should they consult their true interests, they would not, for any amount of money, give up that right, or cease to enjoy the privilege. They cannot do it without cursing themselves and their children. The evil will go down to their children's children. No friend of God or man can consistently aid in producing such evils. But does not every man who travels on board the boat or in the cars, on the Sabbath, do this? Does not he encourage the owners to run, and thus knowingly become a partaker in their sins? Does he not lend his influence to keep those workmen in the practice of habitually profaning the Sabbath, greatly to their injury, and the injury of the

community? Is this right? *No, it is not right. It is a sin—a great sin against God and man.*

“That might be the case,” says one, “provided my stopping would lead to the stopping of the boat. But others will travel, if I do not; and, as the boat will run at any rate, I may go.” So the rum-seller says, The business is bad; yes, destructive. He would stop, if all others would. But, as rum will be sold, whether he sells it or not, therefore he may sell. But the question is, and that which is to settle the whole matter, *Is it right?* Is the example good? Would it be useful for others to follow it? Would it promote piety, morality, and religion? If not, *it is wicked*. Suppose that others will commit wickedness if he should not; will that justify him in committing it, and thus adding his influence to that of others in pouring the flood of desolation over the land? His object is, not the good of society, but the making of money. And, as others will make money by wickedness, therefore he will, and thus be as wicked as they.

And is it not so with the man who will travel on the Sabbath, or the first six hours of it, to get home to his family? Is not his great object to make money, or to save money, by doing his travelling on the Lord's day, and that he may have one more day to attend to business? Or is it not his own pleasure, in being with his family, which he seeks,

above the glory of God and the good of mankind? "No," a man says, "it is not so with me. By being carried on Saturday night, while I am asleep, from New York to Boston, or a considerable portion of the way, and going the rest early in the morning in the cars, I can keep the Sabbath better than I could at a tavern, or with a friend in New York." What is the meaning of this? Is it any thing more than, "I think I should enjoy the Sabbath better myself, and make it more useful to *me*?" "Yes," a man says, "my family need my presence. By being with them, I can lead them to keep the Sabbath better, and in a manner more useful to others." If that is the case, and it is on that account your duty to be with them, then it is your duty to go to them during the week-time, and set them an example of keeping the Sabbath *at the beginning*, as well as in the middle, and at the end of the day. One part is as holy as another. By going home on Sabbath morning, you set the example of Sabbath-breaking, which they may follow after you are dead. You teach them that only a part of the Sabbath is to be kept holy; and is that the right way to induce them properly to observe it? You are found in company with the most notorious and shameless Sabbath-breakers, helping to deprive those employed of the rest and privileges of the Sabbath, that *your* family may the better enjoy them; and you are setting an example, which,

if followed, would destroy the Sabbath itself. If you may travel the first six hours, or the first two, others, whose convenience, in their view, requires it, may travel the next two, or six; and others, the next. The whole day may be occupied by different parties travelling to and fro, and the day become subject to general desecration. To such desecration your example inevitably tends.

On the whole, instead of benefiting your family, or leading them, as they grow up, better to keep the Sabbath, it will operate powerfully the other way. The scream of the rail-car tells to all who hear it, that men are trampling on the Sabbath. This tends to break down its sacred enclosures, and lead others to trample upon its holy hours. And when the passengers get out, it is seen that *you* are among them. That scream of the cars gave notice of *your* arrival, and your own conscience condemns you. Why else did you wish to arrive in silence, before it was light? Why step so quietly along that private back way? Why hope that your neighbors would not see you, and that you might arrive before your children should be up? Why wish to have them meet you first in the stillness and quiet of the day, rather than coming in with your baggage from a distant journey? *You know that it is wrong*; hence the effort that you make to satisfy yourself and others, that in your peculiar case it is

allowable. You acknowledge that it would, on the whole, be better for the community if no steamboat or rail-car should run, and if all the workmen should be allowed to have the rest and privileges of the Sabbath.

“But THE MAIL, the mail must run on the Sabbath. Of course, somebody must go with it; and, if others may go, why may not I?” This reasoning, if it were sound, and the statement, if true, would not justify any one in travelling, except those who must aid in carrying the mail. But the statement is not true, and the reasoning is not sound. It is not necessary for the mail to go on the Sabbath. It goes far enough, and quick enough, during the week. What have men to do with monied letters, stocks, and markets, on the Sabbath? It is a violation of the day to go to the post-office for such letters; and it would be a violation of it to read them if a man had them on his table, or to occupy his thoughts about them. The Sabbath was made and given to men for a different purpose—a sacred and religious purpose. Men are forbidden on that day to occupy their minds, no less than their bodies, about worldly things. After God has been so kind, in his providence, as to furnish steamboats, and rail-cars, and electric telegraphs, to send information all the six days with almost lightning speed, for men to

rob him of the seventh, for the purpose of conveying to merchants, from city to city, information about trade, is ungrateful : it is wicked, and it ought not to be suffered by a free people. It is wholly unnecessary. No mail leaves London, the mercantile metropolis of the world, on the Sabbath. None need to leave any city, town, or village. And when men obey God, none ordinarily will. A late post-master-general acknowledged, that the running of the mails in the United States on the Sabbath, is *wholly unnecessary* ; that nothing but the cupidity of merchants creates the seeming necessity ; and that the government would be glad to have them stop. It would save a vast amount of money, which, without increasing the revenue, is now paid out for Sabbath-breaking mails ; and it would be better for the country if all should be stopped.

But, it is said, there are sometimes cases of sickness or death, where it is convenient, if not necessary, to have the mail on an emergency, which, if there were no mail on the Sabbath, would call forth an express, and it might be proper to send one. In such a case they might, on the Sabbath, should it be needful, use the telegraph, or send an express. The evil of so doing would be nothing, compared with the evil of an open, systematic, habitual violation of the Sabbath by the transportation of the mails for mercantile and monied purposes. No law of Congress

requires such transportation. It is only a regulation of the postmaster-general, which becomes a law because he has adopted it. He can at any time annul it. Within the last ten years more than eighty thousand miles of Sabbath-breaking mails in the United States have been stopped; and what were stopped at one time saved to the government more than sixty thousand dollars a year. They may all be stopped, when the people desire it; and all the great interests of the country be promoted. And while they run, nothing but the mail, and proper persons to attend it, need to go, or ought to go. Of course, the fact that the mail runs, justifies no one in pursuing his journey on that day.

LET ALL TRAVELLERS STOP, and soon, very soon, the mails will stop. In order to this, let no good man travel at the beginning, in the middle, or at the end of the Sabbath, even to get home to his family. If he is absent, and ought to be with them on the Sabbath, let him return to them on a week-day. If he cannot do that, let him rest where he is, and leave them with God. His business is to keep the Sabbath-day holy where he is. Is it a wicked place? So much greater is the need that he should set a good example. Do others trample on the Sabbath? He is bound to hallow it, and he may have been called to stay there for that very

purpose. None can tell but that he may there, in the discharge of his duty, be more useful than he could be, at that time, at home, or in any other place. Of course, all shadow of reason, on the ground of usefulness, why he should take the Sabbath for travelling, is removed. All good reasons are on the other side. As to enjoyment, he must, if he would obey God, sometimes deny himself, take up the cross, and seek, not his own gratification, or that of his family, but the glory of God and the good of mankind. These will be promoted, not in the violation of, but in obedience to, his commands. His own good, and that of his family, and, in the end, their highest enjoyment, will be increased in the same way.

“But I am on a journey : I have my family with me : we are removing to a distant part of the country : I have but little money, and must be economical. May I not harness up my team, go to the next town, and there attend church ; in the intermission go to the next town, attend church in the afternoon while the horses are eating, and, after meeting, drive on till evening ?” This would be an attempt to serve God and mammon, which our Saviour has declared to be impossible. If the Lord be God, follow him ; but if mammon, then follow him. On that plan, should there be no church on the road, the family might, except when refreshing their teams, travel all the time.

Those who are removing from one part of the country to another, and who travel but six days in a week, ordinarily arrive at their journey's end as soon as those who travel seven, and with their teams in better order.

Two families were removing to a distant part of the country, when the Sabbath came. One of them stopped, and kept it holy. The other went on for the purpose of getting forward on their journey, and thus saving time and money. In the course of the day one of the children fell out of the wagon, and was run over. They were obliged, on account of it, to stop three weeks. The other family stopped but one day, and that was needed to refresh themselves and their horses. The rest of the time they travelled safely, and with success.

A number of men started together on horseback for a distant state. A part stopped every Sabbath; the others were pressed with business, and thought that they could not afford the time. The Sabbath-keepers arrived at —— on Saturday, a little after noon. On Sabbath evening, just before the going down of the sun, the Sabbath-breakers arrived, with their horses so jaded and worn-out, that, in the language of one of the other party, "they were hardly fit to be used."

"But sometimes *ladies* are travelling alone, or those under whose protection they are will not stop

on the Sabbath." That was the case with two ladies who were travelling from one of the eastern to one of the western states. On Saturday afternoon they stopped, and went alone from the boat to the public-house, where they spent the Sabbath. The gentleman and his daughter with whom they were travelling thought they had not time to stop, and went on. The boat that night sprung a leak. The daughter got wet, took a violent cold, which occasioned a fever, and both father and daughter were detained for some time at a public-house on the road. The two ladies who stopped and kept the Sabbath, in the course of a week passed by the others, and went on in safety and without interruption to their journey's end.

The stage-coach arrived, on a certain occasion, on the top of one of the Alleghany mountains on Saturday night. A lady on board requested the driver to take off her trunk, as she did not travel on the Sabbath. He said he would if she insisted upon it, but she had better go on. The coach was going directly on; the other lady was going; all the passengers were going, and she had better go; for, if she stopped, she might have to stay there a week. There had not been a coach along for many days that was not crowded; and no way-passengers could get in, unless there was a vacant seat. She, however, stopped, and the coach departed. In descend-

ing the mountain, it was overturned. The lady who went on was killed, and a number of the passengers were badly injured. On Monday another coach arrived, with one vacant seat, which the Sabbath-keeping lady took, and reached her friends in safety. She did not, on the whole, lose any thing by stopping; but she had reason to bless her Father in heaven for the Sabbath, and also for a disposition rightly to keep it.

“But I have been absent from home a long time; I have not heard from my family; and they may be sick. By riding on the Sabbath I may see them a day sooner. Or, I may have arrived on Saturday within half a day’s journey. May I not finish my journey on the Sabbath?” It is not certain, if you attempt it, that you will see your family any sooner; or, if you should, that would not prove it to be right. A man similarly situated travelled on the Sabbath. The last steamboat which he took, and the one which he supposed would convey him safely to his family, took fire, and was consumed. Only a few solitary passengers remained to tell the mournful story. He never again saw his family. Had he stopped on the Sabbath, he would have escaped this catastrophe. He might, indeed, have met with some other. But suppose he had: if that was to be the last Sabbath he was ever to spend on earth, would it not have been better to spend it in resting,

according to the commandment, and in preparation, by religious duties, for that rest which remaineth for the people of God, rather than in giving his sanction to the running of steamboats on the Sabbath?

“But THE PACKET IS TO LEAVE THE PORT ON Sabbath morning for a distant voyage. If I do not go then, I must wait a long time—perhaps lose my voyage. What shall I do?” Persuade the captain to stop, if you can, till Monday; and, if you cannot, stop yourself, till some future opportunity. Let every captain know, not by words merely, but by deeds, that, if he would have the patronage of good men, he must not leave a port on the Sabbath, and the evil of such practices will soon be done away.

One man took the packet for a distant port. He started on the Sabbath because he thought he must do it in order to arrive in season. Another refused to start, and waited for a boat that left on a weekday. Yet he arrived in port a number of days before the other.

Another vessel was about to leave a harbor on the Sabbath. A gentleman tried to induce the captain to stop till Monday. He said he should like it, but the owners could not wait. They pressed him, and he must go. He started. Soon the wind arose, and after tossing in great danger for three hours, the vessel was thrown upon a rock. There

she lay for three days. Then, to repair her damages, she was detained in port for three weeks. So that it was proved by facts that those owners who said they could not wait for one day, though it was the Sabbath, *could* wait, for they did wait *three weeks*.

The writer of this recollects well taking leave, on Sabbath morning, of a captain who was very reluctant to depart. But he was pressed off by the owners, because the vessel was ready, and the wind was fair. But neither he or his vessel were ever again heard of.

A number of families were very desirous of taking passage on board a new and elegant steamboat that was to start on the Sabbath for a voyage of about a thousand miles. They urged the captain to stop till Monday, and offered him a large sum of money in addition to the fare, if he would stop. But he refused, and they refused to go in his boat. They returned to their lodgings, and kept the Sabbath. The captain started on his voyage; but he had not proceeded half the distance, when his boat was blown up, and the captain and numerous passengers were killed. The fragments of the shattered boat were scattered far and wide over the waters. Those who had refused to go in her, took another boat in the course of the week, and arrived in safety at their place of destination.

While writing this document, the following statement came to hand :

“At a meeting of the Lord’s-Day Society in Newcastle, the Rev. J. Longmuir, of Aberdeen, delivered an address on the evil of ‘Sabbath-sailing.’ The interest manifested induced the chairman of the meeting to relate some deeply affecting circumstances personally known to himself. This gentleman, a few years ago, was owner of a fine vessel. Her captain had been brought up by him from his youth, and when sufficiently qualified, had been sent to sea as captain of this vessel, with orders never to sail from port on the Lord’s day. For a long time these orders were faithfully obeyed. The captain, honest and industrious in his business, became highly respected by his employer. On one occasion, he was all ready to go to sea. The season was fine, and the captain had determined to take his wife and child with him on the voyage. They were on board. Adverse winds sprung up. The vessel was detained for several days. On the Lord’s-day morning the scene was changed : a fair wind and smooth sea tempted him to leave the port. Alas, the temptation was too strong for his weak faith. He yielded to it. Within little more than twelve hours of their crossing the bar at Shields, every soul on board that vessel had perished. No one was left to explain the circumstances which

brought about this melancholy event ; but it was supposed that the vessel had struck upon a sand-bank, and that the captain, having lost the moral courage and self-possession arising from a conscience at peace with God, quitted his vessel, and with all on board took to a small boat, which was overturned in the surf, and the whole crew were called to appear in the eternal world. The vessel shortly after floated with the rising tide, and came on shore apparently just as the crew had left it, the cabin not at all disordered. A canary hanging in its cage, full of life and vigor, was singing as if all were well and its accustomed shipmates each occupied his accustomed place."

We can never know, when a Sabbath comes, but it may be our last on earth. Wisdom, therefore, safety, interest, and duty, all require that we should spend it in such a manner that, should it be the last, we may spend the next in heaven. Had the men known, when repairing the steamboat, that it was the last Sabbath they would ever spend in port, would they have employed it in repairing her machinery ; especially those to whom, in less than a week, she would be a grave ?

"This journeying for money, or personal convenience or pleasure, or the pleasure and profit of friends," says one, "as well as engaging in worldly

business, is all evidently wrong. They are a violation of divine commands, and tend to eternal ruin. But I am *peculiarly situated*. I am engaged in the city all the week, in confined rooms and bad air. My HEALTH requires that on the Sabbath I should go out into the country, take exercise, breathe the fresh air, and recruit my exhausted energies." But how comes it that your health requires you to take the Lord's day for such purposes, rather than one of your own days? Why not take Saturday afternoon, or some portion of the six days, for going into the country, and give to God his day? Or, in other words, Why not be honest? Why must you rob God for your purposes, when you have six parts of the week, through his kindness, for your work, and he but one set apart as holy? Is not his time as precious as yours, and are not the objects of the Sabbath as important as your business? Or must the glory of God and the good of the universe be sacrificed to you? No man has a right so closely and continuously to employ himself or others during the week-time, that he cannot give to God the Sabbath, or so that his health will not permit him to devote it to spiritual and religious duties. He is bound to take as much of the week-time for relaxation as his health requires.

But is it not said, "Six days shalt thou labor?" It is so said; but the meaning is not, you shall

labor so much as to injure your health, or unfit **you** to remember the Sabbath and keep it holy. If you do that, you violate both commands, one by excess and the other by defect. The meaning is, confine your secular labors and cares to six days, and give to God the Sabbath. Both, properly attended to, are not only consistent with, but promotive of health; nor is it necessary or right for the one to encroach upon the other. There is time enough for both, if it only be rightly divided. It is the duty of a man to eat; nor does his stopping his business long enough during the week-time to do this, break the command, "Six days shalt thou labor," but it helps him rightly to obey it. He could not otherwise obey the command. But if he eats so much as to make himself sick, or unfit him to keep the Sabbath-day holy, and make it necessary to take medicine, or ride out into the country, to recruit his health, *he sins against God, against his own soul, and against the great interests of the world.* He unfits himself for his duty. Besides, he obliges the dumb beasts to labor, if he uses them, at a time when God has expressly commanded that they should be permitted to rest. This is a sin. Nor does the fact that his health requires it, if this is caused by *excessive* devotion to business, or any species of wrong doing, free him from guilt.

"But I am an apprentice, or a clerk in a store.

I am under the control of others, and my time is not at my own command. May not I take the Sabbath for recreation, for amusement, for riding or walking into the country, and such exercises as my health requires?" "To the law and the testimony." "What saith the commandment?" Is this remembering the Sabbath as the Lord's day, and as such keeping it holy? Or is it an exception to this, for which you plead, on account of your being an apprentice or a clerk? If the latter, your peculiar situation is not a good reason for taking such a course. Your employer is bound to give you as much time for such purposes as your health renders needful, during the week, as really as he is bound to permit you to stop long enough to eat or to sleep. If he will not do this, and you cannot, consistently with your health, keep the Sabbath-day holy, then you are in an unlawful situation, and you are bound to leave it. You have no right to put, or to keep yourself in a condition where you cannot obey God, in keeping holy his Sabbath. You are bound to free yourself from it. If you continue voluntarily in it, you involve yourself in guilt. And the fact that you cannot elsewhere obtain as much money, is no sufficient reason why you should not change your situation, and go where you can, consistently with your health, keep the command of God. Employers have no right so to occupy those under their care as to cre-

ate any seeming necessity, or throw the temptation before them, to desecrate the Sabbath. If they do, they are partakers, if not the principals in guilt, and are violators of that command which extends expressly, not merely to themselves, but to all under their care. They are bound to permit those whom they employ to have as much time as the recruiting of exhausted energies, and also the keeping of the Sabbath requires. If they refuse to do this, they are guilty; as are all who tempt others to violate, and all who aid and abet others in the violation of the Lord's day.

“But I am employed on board of a FERRY-BOAT. The boat runs every day in the week, and I am necessarily occupied from morning till evening. I cannot, therefore, keep the Sabbath-day holy, or even attend public worship.” Then you are bound to quit that employment, and engage in one in which you can keep the Sabbath holy. Your present employment on the Sabbath-day is a wicked employment, carried on, not to honor God and do good, but to make money, and in a way which he has forbidden.

“But people cross the ferry to attend public worship.” That is no good reason why any others should cross for amusement or pleasure. Nor is it any good reason why those should cross who attend

public worship, provided they can attend public worship without it. And if they cannot, that is no good reason why the boatmen should not attend worship as well as they, and the boats stop, except when it is needful to carry over or return the worshippers.

“But ministers cross the ferry to exchange pulpits with their brethren.” Yet this is not needful; for they can preach in their own pulpits, or, when they exchange, can go on Saturday, and return on Monday. It is not needful that you should be deprived of the rest and privileges of the Sabbath to accommodate them in this thing. *It is not a work of necessary mercy, nor is it required by the best discharge of the appropriate duties of the Sabbath.* They have no right to require you to disobey God, in order to accommodate them. And if you do it, the fact that they are ministers of the Gospel, and that you carried them over to preach, while you carried others over to engage in amusements, will not save you from guilt, or screen you from punishment.

“No,” says a man, “this running of the ferry-boats all the Sabbath, and going out with steam-boats, and pleasure-boats, and rail-cars, is evidently wicked, and tends powerfully to promote Sabbath-desecration; but I am the keeper of a LIVERY-STABLE,

and if I do not let my horses on the Sabbath, I cannot maintain my business." Then it is an immoral and a wicked business. You are bound to abandon it, because you are aiding the known, open, and habitual violation of the law of God. You are also, and for worldly purposes, employing your horses on a day when God commands that they shall not be so employed. You are demoralizing and debasing your own mind, and the minds of your fellow-men. You are exerting an influence which tends to destroy the Sabbath as a holy day, and to rob the world of its inestimable benefits. Is that right? Will it, in the end, be profitable? Will it yield you consolation in the hour of death, and will the reward be such as will cheer and comfort you in eternity? Remember, that as a man soweth, so shall he reap. The breaking down of the Sabbath, or the devoting of it to worldly concerns, tends to undermine the moral government of God, and is clothed with the guilt of treason against the Most High.

Nor is it certain, that, without letting your horses on the Sabbath, you cannot maintain your business. A man who had kept a stable, said, "I had let horses on the Sabbath for a number of years. I thought that, if I should not do so, I could not sustain myself, and yet I knew that it was wrong. The thought one day occurred, God has been very

kind to you; he has long been doing you good, and for you to be so regardless of his commands as to continue openly to violate his Sabbath, and exert an influence calculated to banish it from the world, is ungrateful. It is wicked. Besides, God has taken care of your family, while you have been openly rebelling against him; and, should you turn about, and obey his commands, is it not likely that he will provide for them still? So I resolved to try. I had advertisements struck off and posted up, saying that my stable would not be opened on the Sabbath. At first, some fell off, but others liked it. I began to fill up; and my business, on the whole, was quite as profitable as before. One thing was very remarkable. I had been at an expense before, upon an average, for a number of years, of from three to four hundred dollars a year on account of the lameness and sickness of horses. But afterwards, these expenses were not ten dollars a year." Men who will break the Sabbath will kill horses. They are reckless, as well as vicious; and many a time, the injury done to horses is far greater than the profits of letting them on the Sabbath. It might not be so in all cases. But, whether it would be or not, if men cannot keep a livery-stable without the open and habitual violation of the Sabbath, let them abandon the business, and follow some more moral, even if it should be a less lucrative

employment. *It is not "the chief end of man" to make money.*

"But other men will let horses on the Sabbath, if I do not." Other men will steal, if you do not; but that is no reason why you should, nor will it screen you from guilt and condemnation if you do.

"But professors of religion come to my stable, and hire horses on the Sabbath; and it is no worse for me to let horses, than it is for them to hire them." That may be. Some professors of religion have forged notes, but that is no reason why you should do so. It was wicked in them to do it, and wicked for any one, in order to get money, knowingly to aid and abet in doing it. It would not shield them, when brought before a court of justice, to say, that the men whom they aided in this matter were professors of religion. No more will it shield those who have aided professors of religion in violating the Sabbath. Each man must answer for his own sins, and cannot shield himself under the sins of others, even though they be professors of religion. And he who aids professedly good men in committing sin, is as really guilty as he who aids notoriously bad men; and he may do even greater mischief. Sin does not lose its hateful character or mischievous tendency by being committed by professors of religion. Its evils are often greatly increased. If

a bad business must be carried on, leave it wholly and exclusively to notoriously bad men, that every child may see at once that it is an immoral employment. Let all good men, all moral men, all decent men shun it as they would shun the plague. Let no such man ever be seen in any business on the Sabbath, except such as is required for purposes of necessary mercy and the appropriate duties of that day. Let him never be seen frequenting the livery-stable, or riding out, or using beasts of burden in any secular business. Then will the light which is in him not be darkness, tending to bewilder and destroy; but it may shine in such a manner as to lead others to glorify his Father in heaven. "Go not in the way of evil men; pass not by it, turn from it, and pass away." Rest on the Sabbath from worldly business, cares, and amusements, and do what in you lies that the man-servant and the maid-servant, and all classes, especially of laboring people, may rest also.

"But may I not go from the city into the country, or the country into the city, or from one town to another, to spend the Sabbath with my father's family, or the family of a friend, and attend public worship with them?" Certainly you may; but be always careful, in such cases, to go before the Sabbath begins, and not return till after it is ended. Not only the using of horses, but the using of the

rail-cars, to go from the city to the country, or from town to town on the Sabbath, even if the passengers do go to church after they arrive, is a violation of that sacred day, which tends to injure those who are concerned in it, and to injure the public. Be honest towards God, and attempt not, for your profit or pleasure, to rob him of any portion of his day.

“But suppose I am a BUTCHER, and am called to supply my customers with fresh meat for breakfast on Monday morning. May I not kill my cattle and sheep, or dress them on the Sabbath, that my customers may have it early on Monday morning?” No ; not if you would obey God. Better, vastly better, would it be for all your customers, if needful, to go without fresh meat on Monday morning, or be contented with what you can provide for them on Saturday, rather than that you should kill cattle and sheep, or dress them on the Sabbath. Let all be contented with cold bread on Monday morning, rather than the BAKER should desecrate the Sabbath to provide them with warm. AS for NEWSPAPERS, no man has a right to provide any, or to take any, except such as can be furnished without secular labor on the Sabbath-day.

The workmen in *printing-offices*, *bakeries*, and *butcheries*, need the rest and the privileges of the

Sabbath, as much as other men. They have as good a right to them. It is their duty, and it would be for their interest, to enjoy them. Employers and customers are all bound so to arrange their affairs that they may; and, instead of hindering, to aid the workmen in all establishments in the enjoyment of the benefits of the Sabbath. And where there is a will, there is a way. No classes of workmen are under the necessity of losing the benefits of the Sabbath; and none will be found to be innocent, or, in the end, to be gainers, if they continue to consent to do so.

AS TO ARRANGEMENTS IN FAMILIES, the NAVIGATING OF SHIPS on the ocean, or the conducting of any concerns required by necessary acts of mercy, and by the duties of the Sabbath, or which are permitted by the Sabbath law, no labor should be done except what is needful.

STEAMBOATS which leave a city in the evening, to arrive at another city in the morning, should, on Saturday, leave in the morning, and arrive in the evening. Families, if they have not in the house all needful supplies, should provide them on Saturday. For Monday morning, they should be contented with what they have, and what can be provided for them before the beginning, and after the close of the Sabbath. They should not even covet,

or be willing to receive, what cannot be furnished but by the desecration of that day, and by depriving others habitually of its sacred enjoyments.

“But there is one kind of employment,” it is said, “in which men *must* break the Sabbath, namely, the taking of WHALES. The owners give directions to the captains to take whales whenever and wherever they can find them. If captains of whale-ships should not follow the directions of owners, they would not be able to obtain employment. Omitting to take whales on the Sabbath would make the voyage one-seventh part longer. The crews are absent a long time from their families, and ought to return as soon as they can. They often go for a long time without seeing whales; and, when they do see them, should they not take them, the crews would become uneasy and mutinous. If they do not take whales on the Sabbath, the sailors would be engaged in something worse. The Lord would not suffer them to see whales on the Sabbath, unless he designed that they should take them,” etc., etc.

These reasons, and all others, may be set aside by one consideration, namely, “Thus saith the Lord: Six days shalt thou labor, and do all thy work.” But, “Remember the Sabbath-day to keep it holy; in it thou shalt not do any work.” Nor is obedience to this command, in the whaling business, imprac-

ticable. A number of captains and crews have tried it. They have taken no whales on the Sabbath, and yet ordinarily have obtained as much oil, and prospered as well, on the whole, as those who have desecrated that day.

Captain Scoresby, of the British navy, who was afterwards commander of a whale-ship in the northern seas, tried it for a course of years, and was especially prospered. He states, in his journal, that he does not recollect a case in which they saw whales on the Sabbath, and yet did not attempt to take them, where they were not remarkably successful during the subsequent week. And although the sailors at first, when they saw a whale on the Sabbath, could hardly be restrained from making efforts to take it, yet afterwards they not only were entirely willing to refrain, but were in high glee whenever they saw one on the Sabbath, because, from the facts, they expected afterwards to be greatly prospered.

The owners, instead of giving directions to their captains to take whales whenever they can find them, can say, as men do with regard to other worldly employments, "Sundays excepted." Captains and crews can agree, when they are engaged, not to work on the Sabbath; and all concerned be contented, as in other employments, with what they can obtain in keeping the commands of God. Nor

is it by any means certain that they will be out any longer, or be in any respect less successful.

Captain John Stetson, an experienced shipmaster, and late consular agent at the Sandwich Islands, says, "We are far from believing that any man can be a loser by the keeping of the commands of God. We well remember the trial of Captain —— after his conversion. He felt the requirements of God to be as binding upon him as upon men on shore. He called his ship's company together, and informed them of his views. They agreed to give up whaling on the Sabbath. The next Sabbath, while Captain —— was preparing for the forenoon service, a man on deck called out, 'There she blows!' It was a large whale, which passed near the ship very slowly. They, however, did not lower the boats, but devoted the day to the worship of God. The next day every eye was strained to catch a glimpse of the whale, but in vain. The week passed away, without seeing any. The Sabbath came, and a whale was again seen. Some of the crew were desirous of going in pursuit, but the captain was firm. Another week passed away, and no whales. The third Sabbath came, and again they saw whales. The crew became clamorous, and almost mutinous; but the captain assured them they were in the path of duty, and went on with his religious services. This was the last trial. They soon obtained all the oil they want-

ed, and returned in much less time than many who took whales on the Sabbath. A number of other instances might be cited, illustrating the fact that God can and does bless those who keep his commandments.

An instance is stated by the mate of a whale-ship, in which the captain had been out but a short time before he repeatedly saw whales on the Sabbath, seeing none on any other day. He did not attempt to take them. Soon he fell in with other ships that had been out no longer than he had, and yet had hundreds of barrels of oil, much of which was taken on the Sabbath. He had none. After a time he saw a whale on Monday, and took it. He saw no more whales, after that, on the Sabbath, but was very successful at other times. He filled his vessel, and returned months before those who sailed when he did, and took whales on the Sabbath.

Captain Green, of England, who refrained from taking whales on the Sabbath, stated that he had never seen a whale on that day, when he did not see it again, or some other, on the following day.

A captain from Massachusetts, who long followed the business of whaling, took no whales on the Sabbath. Yet he was considered a very successful commander; and his services were eagerly sought for by owners of ships. His death, which lately occurred, was not only peaceful, but triumphant and

glorious. "Never," said an old friend of his, "did I see such a triumphant death before."

As to the reason given, that the Lord would not permit sailors to see whales on the Sabbath, unless it were his will that they should attempt to take them, they might as well say, that the Lord would not suffer them to see their neighbor's property, unless it were his will that they should steal it. He suffers men to be tempted to do wrong, for a far different purpose than that they should yield to the temptation. "Let no man say, when he is tempted, I am tempted of God, for God cannot be tempted of evil; neither tempteth he any man." The fact is, whenever a man does wrong, "he is drawn away of his own lust, and enticed." And it is lust, which, when it hath conceived, "bringeth forth sin. And sin," knowingly and presumptuously continued in, will, "when it is finished, bring forth death." When Jehovah commanded, "Remember the Sabbath-day to keep it holy," *he made no exception with regard to the business of whaling.* If men would obey him, and meet his approbation, they must make none, but must rest on the Sabbath, and require all in their employment, and under their control, also to rest from their labors on that day.

It is also needful, in order to enjoy the full benefit of the Sabbath, that persons should not indulge in

SECULAR READING, CONVERSATION, OR CONTEMPLATION. The mind, as well as the body, must rest from worldly employments. It was with reference to the soul peculiarly that the Sabbath was made and given to men; and to keep it in a proper manner, the mind must not be occupied with secular concerns. The merchant may violate the Sabbath as really by the reading of secular newspapers, the planning of successful voyages, or the contemplation of worldly gains, as his neighbor who is selling wheat or goods. The student may violate it by getting his lesson; the lawyer by studying his case, consulting his authorities, or making out his brief. The farmer may violate the Sabbath, by walking out in his fields, and contemplating his crops; the physician, by visiting his patients; and the clergyman, by riding to a distant town on an exchange, when the case does not require it, the providence of God does not call for it, and the law of God does not permit it.

That there are cases when it may be needful, and be an act of mercy and of piety, for a physician to visit his patient, a man his sick neighbor, or for a minister to ride some distance to preach the Gospel, we do not deny. It is not of such cases that we speak, but of cases where the visiting, or the riding on the Sabbath is not called for by the providence of God, but may be more usefully done on the previous day.

With regard to the practice of some ministers, who ride from town to town on the Sabbath, to EXCHANGE MINISTERIAL LABORS with their brethren, the following thoughts are submitted for serious consideration. Some, when they exchange, go, or return, or both, on the Sabbath; others conscientiously avoid this. When they exchange out of town, they go on Saturday, and return on Monday. Many Christians have expressed deep regret at the practice of the former, and an ardent desire that all would imitate the latter. They think it would be more useful, for the following reasons, among others: namely,

1. It would be more satisfactory to the great body of enlightened and conscientious men. This is evident from their frequent remarks on the subject, the deep regrets which they express at the practice of which we speak, and their desire that it may be changed. They apprehend that it tends to break down the sanctity of the Sabbath in the minds of the people, to lead them less sacredly to regard it, and furnishes occasion to Sabbath-breakers to excuse themselves in going from town to town, to hear a favorite preacher, or to be employed in some other way; while it lessens the influence of the minister in promoting the due observance of the day.

A respectable minister starts on Sabbath morning from the town in which he lives, to ride ten miles

to another town. After proceeding about six miles, he sees a man at his door chopping wood. He is fired with holy zeal, and instinctively turns up his horse, and says, "Friend, have you forgotten that it is the Sabbath-day?" "No, sir." "You must be aware that you are doing wrong. It is wicked to employ this holy day in chopping wood." "And pray, sir," says the man, "what are you doing, in journeying on the Sabbath?" He does not know that the man is a minister, and the minister does not like to tell him; for he might say, "If a minister may ride ten or a dozen miles, and occupy, in this way, two hours of holy time, I may occupy half an hour in chopping wood." However, the minister musters up courage, and says, "I am going to — to preach the Gospel to those who will otherwise be destitute." "And I," says the man, "am chopping wood for my family, who will otherwise, on this cold day, be destitute." "But why did you not chop your wood on Saturday?" "Sure enough," says the man; "and why did you not do your riding on Saturday?"

"Had I passed on," said the minister who was once found in a situation like the above, "that man would not have known that I was a minister; and, thinking he was no worse than I, would have felt supported in his Sabbath-breaking." "Yes," said the friend to whom he related this case, "and per-

haps your telling him that you were a minister did not altogether prevent that effect." "So I thought," said the other; "and I resolved never to be seen again riding from town to town on the Sabbath." Would it not be well for all ministers to make a similar resolution; and not to exchange with their brethren in other towns, except in cases where they can go and return without taking for the journey any part of the Sabbath?

A man spent his Sabbaths in tending a ferry, to the neglect of public worship, and for the purpose of making money. His friend admonished him that it was not right, that it injured himself and his family, and exhorted him to attend public worship. He said he could not do it; he must be there to take over the Rev. Mr. ——— when he went to exchange. "I heard of that," said the Rev. Mr. ———, "and I resolved, whenever I exchanged in future, to go on Saturday. I have since adhered to this resolution. And, having tried both ways, I am satisfied that the last is the best." Let all ministers of the Gospel try it, and see if their experience will not accord with his.

"But," says a minister, "I cannot spend the time to go on Saturday." Then is it not improper to take the Lord's time? "But I wish a part of the Sabbath to be with my family." Then is it not wrong to spend any part of it in journeying to an-

other town? Would it not be better that your brother's family, whenever you do exchange, should have all the benefit of your good example with them through the whole of the Sabbath; and let him come to your house on Saturday, and give to your family the benefit of his instruction and example through the whole of the day? Your example, it is thought, would, in that case, be more safe and salutary to your family and to your people. If it is useful for you to ride to a distant town to preach, your people may think it useful for them to ride as far to hear you, provided they like to hear you better than they do the man with whom you exchange; or, if they think his preaching will do them more good than yours, they may ride on the Sabbath to hear him, when you do not exchange. If the minister may ride out of his parish on the Sabbath once a month, his young people may think that they may do so once a fortnight, or once a week; imagining that they may do weekly, without great guilt, what he may do monthly.

2. Another reason why ministers should go, when practicable, on Saturday, rather than on the Sabbath, is, that they will be more likely to be "in the Spirit on the Lord's day." In going from one's lodging-place, from the closet and the family to the pulpit, the minister will be more likely to be in a spiritual frame of mind, than after riding from

town to town, amidst the miscellaneous variety of objects which may occupy his attention. His hearers, also, in seeing him arrive from a distance, or knowing that he has occupied the morning in riding, will be less likely to be favorably impressed and spiritually benefited by his preaching, than if they knew he had come from his place of morning devotion and communion with God. Facts, it is believed, justify the conclusion, and observation will confirm and extend it, that the ministers who travel most on the Sabbath, are the least likely, in their exchanges, to do good.

A minister who was travelling, came, on Saturday afternoon, to a very uninviting place, and stopped for the Sabbath. He made his way from the steamboat up to a rum-tavern, the only one in the place. The villagers were assembled, carousing in the bar-room, and it was rumored among them that a preacher had stopped there. Many wondered how he came to stop. It was replied, because he would not travel on the Sabbath. On hearing that, a man said, "No doubt he is a good man; a man of principle. We had better have a meeting to-morrow, and hear him preach. I presume he will preach well." No such conclusion would have been drawn, had he come there in the stage, on the steamboat, or in the rail-car, or even on his own horse, on the Sabbath. No one would have presumed, from that

fact, that he was a good man, or that it would be very desirable to hear him preach, though it were known that he came only from the next town; especially if it were known, also, that he might have come the day before. The Sabbath commends itself to the conscience; and even wicked men know that all, especially professors of religion, and most of all, *ministers of the Gospel*, should keep it holy. The more conscientiously and habitually they do this, even if it be at some sacrifice, the greater will be their influence for good upon their fellow-men. This is an important reason why ministers who exchange should not go from town to town on the Sabbath. *Conscience takes the side of the Sabbath.* An enlightened man not only condemns others when they violate it, but also condemns himself.

A steamboat came up from Cincinnati, and got into Wheeling on Saturday night. A man on board told his friend he should stop there, and keep the Sabbath, though the boat was going on to Pittsburg, and, if not hindered, would arrive there the next day. He thought they had both better stop; they could then attend church; and, on Monday, should another boat pass, they could take that; and, if not, they could take the stage, go to Cumberland, and there take the rail-car. He had travelled much, and had found that men who stop on the Sabbath seem to get along, on the whole, quite

as well as those who travel. At any rate, he should stop. His friend appeared almost persuaded to stop also. He seemed to know that it was right; but he was "peculiarly situated." Every enlightened man who would break the Sabbath, must, to satisfy either himself or others, make out that he is "peculiarly situated." *Conscience takes the side of the Sabbath.* He must show that his case is an exception to the rule, or condemn himself. What, in this man's case, was the *peculiarity*? He had his family with him, coming over from the west, after long absence, to see old friends at the east. That was a reason why he should stop and keep holy the Sabbath, and thus set a good example to his family, rather than a reason why he should travel. But it would cost more. True, it might. Sometimes it does, and sometimes it does not. But suppose it should. God did not say, Remember the Sabbath-day to keep it holy, unless it will cost more; and why should any man act as if he had said this?

There are two things which no man should ever forget. *One is, we have no right to obtain any more money than we can by obeying God. The other is, when we have obtained money, we have no right, and it is not wise, to keep any more than we can and keep holy the Sabbath.* All the money which the proper keeping of the Sabbath requires, should go freely. It is a good investment; and yields often

thirty, sixty, and even a hundred fold. Nor can any thing valuable be ultimately gained by doing what a man knows to be wrong.

But that man seemed to forget this, and he went on. On Sabbath morning, that beautiful morning, one of those sweet little children fell overboard and was drowned. In the course of the week, after the father got over to Pennsylvania, he met the friend who stopped at Wheeling and kept the Sabbath. *Oh, said he, I did wrong at Wheeling. I ought to have stopped, as you did, and kept the Sabbath. But I went on, and I have lost my child.* He might have lost his child, if he had stopped. Men that do right sometimes lose their children, and it is very trying. But it is much more trying, for a father to lose a child in doing what he knows to be wrong, as this father deeply felt, and as every father similarly situated would feel. The spirit of a man, when sound, will sustain his infirmity; but a wounded spirit who can bear? *There is no safety but in doing right.* That fear of the Lord which leads a man to do his duty, whatever it may cost him, is not only the beginning, but also the perfection of wisdom. It is the surest way to the highest ultimate good. It is the best policy in this world, and will bring the most gracious and glorious reward in the world to come.

Probably no enlightened minister, after riding

from town to town, to exchange on the Sabbath, when he might have gone on Saturday, feels best prepared to preach most effectively from the text, "Remember the Sabbath day to keep it holy." Seldom, in such a case, would a minister take that text. If he should, and then, in view of the congregation, after meeting, ride home on the Sabbath, he would not be likely to do much good. Many a wicked man, if not now and then a good man, would say, "'Physician, heal thyself.' Thou that preachest that other men should not break the Sabbath, dost thou break it?"

"But I go to preach;" and says another man, "I go to hear."

"But you might and ought to hear at home." "And might not you, reverend sir, preach at home? You did not return home, after meeting, to preach."

"No; that was to be with my family." "And I," says the other, "after finishing my business, rode home, on the Sabbath, to be with *my* family."

The keeper of a livery stable, in speaking about letting horses on the Sabbath, said, "It is bad, very bad, but it is difficult to avoid it. The Rev. Mr. — came the other Sabbath morning to get a horse and buggy to go seventeen miles to preach, and it would not answer to refuse him. And if I let him have a horse, I must let the factory-people have horses. They say they go to — to attend

meeting. Some do, perhaps, and some do not. I cannot discriminate, and it is very bad."

If the keeper of that livery-stable were to receive nothing for his horses on the Sabbath, he could avoid the difficulty. He would say to the Rev. Mr. —, when he wants a horse to ride seventeen miles on Sabbath morning, "I should be very happy to accommodate you, if I could consistently do it. But if I let horses to you on the Sabbath, I must to other people, especially those who say they are going to — to attend public worship. I cannot discriminate. Besides, my horses have to work all the week, and it would be wrong to work them on the Sabbath. God forbids it; the good of the community forbids it. My men and myself wish to keep the Sabbath, and I must be excused from letting horses. Come any other day, Mr. —, and I will gladly accommodate you. If you wish for a horse to ride any distance to exchange, come on Saturday, and I will never refuse you."

A certain minister, who often exchanged with his brethren, would not be absent from his family either the night before or the night after the Sabbath. He ordinarily rode from one town to another in the morning, and returned in the evening. Yet his family did not do any better than the families of those ministers who were not accustomed to ride on the Sabbath. And if you observe the families of

those ministers who have been most accustomed to this practice, you will find that they do not appear to have benefited their families. They do not keep the Sabbath any better, and the influence of those ministers, in promoting the due observance of that day, seems to have been lessened.

To be most useful, ministers of the Gospel especially, must avoid not only the reality, but also "the appearance" of evil; be careful that they give no occasion for their good to be evil spoken of; much more, that they do not, for the sake of good, do evil.

These principles extend not only to their riding from town to town on the Sabbath, but also to their conversation and deportment in the families where they stay. If they are seen reading secular books, periodicals, or papers, literary, scientific, or tasteful merely, or are heard conversing upon general, worldly topics, their example, especially to the young, will be pernicious. The more estimable and interesting their character in other respects, the greater will be the evil which, by such a course, they may occasion. As dead flies cause the ointment of the apothecary to send forth an offensive savor, so doth a little folly him that is had in reputation for wisdom and honor. The more conspicuous a man's character, and the greater his influence, the greater the importance that he should in all respects set an example which may be safely followed, and which

will in the highest degree be useful to those who shall imitate it. And to no subject does this more strikingly apply than to the keeping of the Sabbath, and to no class of people more than to ministers of the Gospel. They are set for the defence of the truth, and their lives should be a living exhibition of it. On few things does the state of their own minds, the influence of their character, or the effect of their labors more depend, than on the manner in which they spend holy time.

This applies also to other Christians, and to all persons. There is, in the providence of God, an intimate connection, and one much more influential than is generally supposed, between the state of mind which is cultivated, the habits of thought and feeling which are indulged, and the courses of conversation and conduct which are followed on the Sabbath, and the condition of a person and the objects which he will accomplish during the week. To experience its highest benefits, the day must be treated as THE DAY OF THE LORD, a day to be peculiarly and openly consecrated to him. The mind, as well as the body, must be withdrawn from earthly pursuits, and must be employed in those concerns which have reference to God and to heaven, and which tend to prepare men to be partakers of its employments and joys.

Of course, *prayer, private, social, and public*, must form a part, and an important part, of the employments of the Sabbath. All those who would experience its highest benefits must pray especially for the teaching of the Holy Spirit, in dependence on Jesus Christ, and for the purpose of learning and doing his will.

The study of the Scriptures is also an employment eminently suited to the objects of the Sabbath. The day of God is peculiarly the time to study the word of God, and become more acquainted with his character and will, with his commands, his promises, his threatenings, and their fulfilment; and with the evidence which he has furnished that, when the word has gone out of his mouth, it standeth for ever. This is the time, and this is the way, through grace, to inspire and strengthen confidence in God, to awaken and increase love to him, and in feelings and wishes and efforts to become like him, and thus be fitted for every good work.

Without prayer and the study of the Scriptures, no person will be likely rightly to keep the Sabbath, or to experience its highest benefits. The Bible must be read with attention on other days; but on this it should be *studied*. In producing divine effects upon the soul, the Lord will magnify his word above all his name. "The entrance of thy word giveth light; it giveth understanding to the simple"

“I have more understanding than all my teachers, for thy testimonies are my *meditation*.” That employment of mind which the Psalmist here designates as meditation on the testimonies of God, is, of all exercises upon the Sabbath, among the most useful. It is the means of life to the soul. By it God quickens, illuminates, and purifies. “Through thy precepts I get understanding; therefore I hate every false way.” “I understand more than the ancients, because I keep thy precepts.” Never, till a person tries it, will he know the full benefits of treating the Sabbath as the day of God, of studying the Bible as the word of God, in order to understand the mind, apprehend the heart, and be changed into the image of God. Sweet, then, will his words be to the taste; sweeter than honey, even the honey-comb. The Sabbath will be the most delightful of all days. Its influence for good on the body and the soul will be most happy during the whole week, and in all the relations and duties of life. Evidence will shine out like the sun, that, while the day belongs to God, it was made by him for man; and that in the keeping of it holy there is great reward.

Other books, especially those which aid us in rightly understanding the Bible and imbibing its spirit, may to advantage occupy a portion of attention on that day. *Conversation*, also, on subjects

and in a manner adapted to promote the same ends, will be found to be useful. *Children and others should be instructed* in the principles and precepts of religion, and in the duties which they owe to God, to themselves, and their fellow-men, and such methods be taken as are best suited to interest them and promote their highest good.

To experience the full benefits of the Sabbath, persons who have opportunity must also habitually attend PUBLIC WORSHIP. This is an ordinance of God, sanctioned by the example of Christ, and the duty of observing it was taught in the preaching, and exemplified in the practice of the apostles. It is a duty, the performance of which is essential to the honor of God, and the highest good of men ; reasonable in its nature, and most beneficial in its effects. No one who voluntarily and habitually neglects it, ever properly keeps the Sabbath, or experiences its highest and best effects.

But, a man says, I have the Bible and good books ; I can read at home ; I can meditate on divine things, and be more benefited than by hearing preaching. That might be, if preaching were not the appointment of God, and attended with his blessing. But, as it is, no one can most honor him and benefit himself by neglecting it. "Go ye into all the world," he says to his ministers, "and *preach*

the Gospel to every creature." If it is their duty to obey him and to preach to all, it is the duty of all who have opportunity to hear. That faith which is the gift of God, which purifies the heart, which works by love, and overcomes the world, through the grace and according to the appointment of God, *comes by hearing* the word of God read, explained, illustrated, and applied by his ministers, whom he hath sent forth for the purpose of warning every man, and teaching every man, that they may thus present them perfect in Christ Jesus.

Were it true in any particular case, that an individual might benefit himself as much by taking his own way as by following the divine appointment, still he could not as much honor God, or benefit his fellow-men. His example would be bad; one which tends to destroy public worship, and deprive the world of its benefits. If one may stay at home, another may, and another, all may; seeking each one his own in his own way, not the things of God in the ways of his appointment. But the truth is, their own highest good can never, in reality, be permanently promoted, except by the promotion of the glory of God and the good of their fellow-men. It was with special reference to the public worship of God that the Sabbath was appointed; and attendance upon it, and engagedness in its duties, are essential in order rightly and most usefully to keep it

holy, because it is by the *preaching* of the Gospel peculiarly that God saves those who believe. Not that the hearers are to ground their faith upon the declarations of the minister. But, while they are to hear him, and unite with the congregation in public worship, they are to prove all things, and hold fast that which is good. For this purpose they are to *search* the Scriptures as the only infallible standard, and by them are to judge of the preaching which they hear, and receive or reject it, as it agrees with, or is opposed to, the word of God. This is a reason why they are, on the Sabbath, to study the Scriptures, and become acquainted with their contents, that by them they may be able to judge correctly of what they hear, to prove rightly all things, and hold fast only that which is good.

For, should an apostle, or an angel from heaven, preach any doctrine opposed to those contained in the word of God, every man who should know this would be bound to reject it. To the law and to the testimony: if men speak not according to these, there is no light in them. And if the blind lead the blind, both will be in danger of perishing. But let all be taught to read, own a Bible, and every day read a portion of it as the word of God, seeking for the teaching of his Holy Spirit, in dependence on the Saviour, and for the purpose of knowing and doing his will; let them spend a portion of every

Sabbath in studying it, and in hearing the Gospel preached by his ministers, calling no man master, because one is their master, even Christ, and receiving his truth, not as the word of man, but as the word of God, and they will become wise unto salvation. They will know the truth, and the truth, so far as they are governed by it, will make them free from complacency in, and dependence upon themselves, from subjection to human authority, from the fear of man, from the love of the world, and the power of sin.

The acquisition and communication of biblical knowledge is an appropriate employment for the proper and most useful observance of the Christian Sabbath. This may be done in the family, in the Sabbath-school, in the Bible-class, and in all those places and forms which will be most interesting and efficacious; due regard being had to the ages and characters, conditions, capacities, and wants of all concerned. With the young and inexperienced a different course, in many respects, may to advantage be adopted, from what would be most suitable to those of more advanced knowledge and years. A lively interest in the exercises of the day is exceedingly desirable, especially in the young, and, if practicable, should be secured. The mind should not be overtaxed as to amount or time, on this day of holy rest; nor should it, on the other hand, be given

up to idleness and sloth, much less to lightness and frivolity. Nothing should be done which tends to obliterate the impression that it is the day of the Lord, an emblem of the rest of heaven, and, by God's appointment, a season of special efforts to be prepared to be partakers of its joys. *The end for which the day was made and given to men should be kept in view, and such a course be pursued by all classes of people as is best adapted to accomplish it.*

With reference to this, it is not wise to have a great pressure of worldly business and cares on *Saturday*, or to carry them up to the last moment of secular time. Such a course tends to unfit the mind and the body for the duties of the Sabbath. Not a few, in this way, to a great extent, deprive themselves of its benefits. Let men work, or journey, or write, or sit in legislative or judicial halls, till twelve o'clock on Saturday night, and they will be very likely to have, in spiritual things, a comparatively profitless Sabbath. On the contrary, let them remember in season that the day is coming, and regularly close their business, and they will find it highly conducive to the best observance and greatest usefulness of the day.

Ministers of the Gospel who close their preparation for the pulpit at twelve o'clock on Saturday noon, will be much more likely rightly to keep the Sabbath than those who continue their labors till

twelve o'clock on Saturday night. And they who close their preparation for the pulpit on Friday evening, and have Saturday for a day of rest, will be able to perform more ministerial labor, and in a better manner, than those who have no day of rest.

A distinguished divine, who has lately, as is believed, gone to the rest which remains for the people of God, but a short time before his departure told the writer that he had tried effectually both ways. He had, for a number of years, finished his preparation on Saturday night. He had then preached and performed the other duties of the Sabbath, and been diligently employed during the following six days of the week. He had afterwards, as exhausted nature began to cry out for help, changed his course. For a number of years he had made it a matter of conscience to finish his preparation for the pulpit on Friday evening, and to have Saturday as a day of rest. He then came to the duties of the Sabbath invigorated and refreshed. Instead of being, as before, in feverish excitement, under the exhaustion of previous labors, he could preach with greater vigor and effect. He escaped the subsequent annihilating depression of which his brethren, who have no day of rest, complain, and of which he formerly complained. He enjoyed more uniform and vigorous health, and, in the course of the year, could accomplish more business, and in a better manner.

Such, it is believed, in the pursuance of a similar course, with proper training and habits, would be the experience of others. Preachers can no more work with diligence seven days in a week without injury than other men. Annihilation on Monday, ennui on Tuesday, dyspepsia on Wednesday, bronchitis on Thursday, feverish, apprehensive excitement about the Sabbath on Friday, and unhealthy, nervous irritation and effort on Saturday, to be followed by unnatural, and well-nigh supernatural exhibitions on the Sabbath, and ills like the above on the following week, resulting, not unfrequently, in abandonment of the ministry, or loss of health, or premature death, echo the voice of God, "Six days shalt thou labor, and do *all thy* work."

As the appropriate duties of the Sabbath call ministers of the Gospel to exhausting labors on that day, they must have another day for rest. Saturday, if practicable, is the best day, for various reasons. If they cannot have that, let them take Monday. But it is said, there are sick to be visited, and various imperious duties, which must occupy Monday. Then let them take Tuesday. One day in a week they *must* have, if, with proper diligence, they obey the command, "Six days shalt thou labor," or they must eat the fruit of their own labor, and be filled with their devices.

But a man asks, Would you have ministers of the

Gospel do less work? No, I would have them do more; and more than they can do by working seven days in a week; and I would have them do it in a better way. I would also have them set a better example to their people. Instead of opposing their wisdom to the wisdom of God, I would have them, in the duties of their calling, six days in a week, give themselves to reading, to meditation and to prayer, to the ministry of the word and the administration of the ordinances of God's appointment, stirring up the gift of God that is in them, and what their hands find to do, doing it with their might; and one day in a week I would have them, in accordance with the nature which God has given them, and the obligations thence arising, cease from their labors, as God did from his, and, like him, be thereby refreshed.

"But the custom is such that this cannot be done." Then let the custom be changed, and the sooner the better; and you may be instrumental, under God, in changing it. Be not conformed, in this respect, to the world; but be ye transformed by the renewing of your mind and the changing of your conduct, that ye may thus prove what is that good, and acceptable, and perfect will of God.

"But I," says one, "am a private Christian. I have to work all the week in a laborious employment, in order to support my family. On Saturday

night I feel exhausted and in need of repose. On Sabbath morning I have to rise early, attend to personal and family duties, then go to Sabbath-school, which is held before meeting, and at the intermission. We have three public services, or two-and-a prayer-meeting in the evening. The Sabbath is to me as exhausting, physically, as any day of the week." But this, in a free country, is a matter, not of coercion, but of *choice*. It is not required by the nature of man, or by the command of God. No man who labors all the week is called to exhaust himself physically on the Sabbath, but so to employ it in such holy rest and duties as to be refreshed. This the command of God requires, and a sound Christian discretion dictates. By excess in amount of labor on a week-day, a man may so exhaust himself that he will be obliged to lie by the next day. But his constitution does not require this, neither does the law of God or the good of men. They do not permit it. A wise man will not do it. If an unwise man does it, he must reap the fruit of his folly. If he errs in excess of bodily or mental effort on the Sabbath, he will suffer as really as on a week-day. The laws of nature, which are the laws of God, are too good to permit a man to violate them with impunity even in religious efforts. He must, to obey God, and if he feel and act rightly he will, strive to enter in at the strait gate, and to walk in the

narrow way, and also have others do the same; yet he will suffer even in this, unless he strive lawfully, according to the laws of God. He must take the Lord's way, in preference to his own, or the way of others, even though they should be great and good men; saying to God in this as well as in other things, "Not my will, but thine be done."

Hence, the necessity of going to the Bible in order to learn the will of God about the Sabbath; to learn the end for which the day was made, and the way in which it is to be kept. We must also know ourselves, and the laws, natural and moral, by which we are to be governed, that we may not, through ignorance, or for the purpose of doing good, violate them.

We see also the necessity of observation and experience, and especially of prayer for the teaching of the Holy Spirit, that by the word, the Spirit, and the providence of God, we may be furnished with all needful light to discern, and all needful wisdom and grace to pursue the manifested will of God.

The duties of the Sabbath, rightly understood and properly performed, instead of tending to unfit, all tend better to prepare a man for the discharge of the subsequent duties of the week, and, like godliness in all other respects, they are profitable unto all good things.

“ But why is it necessary, in order rightly to keep the Sabbath, that men should habitually attend public worship ? ”

Because, without it, the great object of the Sabbath can never be accomplished. That object is, to communicate to men the true knowledge of God, and statedly to present to them the motives which he has revealed to induce them to love and obey him.

That there is a God all nature shows ; of course, it is the duty of all men to acknowledge and adore him, not only as individuals and in private, but as social beings and in a public manner. This God requires : “ Ye shall keep my Sabbaths, and reverence my sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name : bring an offering, and come into his courts. O worship the Lord in the beauty of holiness.” “ Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.”

Without public worship the Sabbath itself will be

neglected, and the true knowledge of God will be lost. The Gospel will not be preached, or, if preached, will fail of its effects. If one may stay away, another may, and another; all may. The day will be devoted to secular business or to amusement and dissipation. The ordinances of the Gospel and the means of grace will be neglected. The Bible will not be read, and those instrumentalities which God has appointed to make men wise unto salvation will cease to operate.

Common schools and general education never prevail without public worship, nor that intelligence and virtue which are essential to the purity and even the existence of free, civil, and religious institutions. So that those who neglect public worship not only rebel against their Maker, but exert an influence which tends to banish all true and saving knowledge of him from the world. They would blot out the manifestation of his glory, especially that which shines in the face of Jesus Christ. They would stop the sound of his mercy, and prevent the reconciling of men unto himself. They therefore do a great injury, not only to themselves but also to their fellow-men.

Though some individuals of peculiar structure and temperament, or in a peculiar condition, may for a time neglect public worship, and not become openly vicious, yet with the masses of men it would be far

otherwise. Let the public worship of God be abandoned, and family prayer and private devotion would cease. Impressions made by truth, and restraints which it imposes, would be done away. Passions would become rampant, and vice stalk abroad. All that is holy in possession, and all that is lovely and cheering in prospect, would be for ever lost.

Nor would the contemner of public worship himself escape. He would lose the favor of God, the approbation of an enlightened, approving conscience, the pleasure of doing good while he lives, and of setting an example which will be carrying blessings to others after he is in the grave.

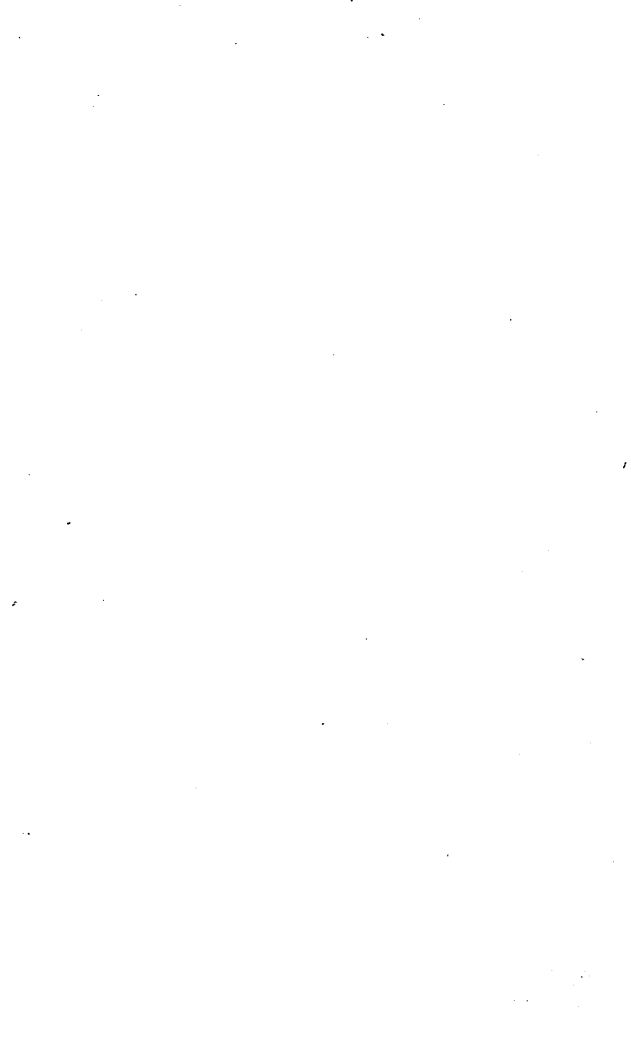
On the contrary, his own mind would suffer, and be like the heath in the desert, not seeing good when good comes. His children would fail of the benefit which they might receive, and the prospect be increased that, as the parents refuse to do their duty, their children would grope in darkness through time, and the blackness of darkness would rest upon them for eternity. Generations that succeed them would experience the deleterious influences of their having lived, and would add in long succession and accumulating pressure to the weight of their torments.

Who, then, that is a friend to himself or his race, will neglect the obvious and reasonable duty of publicly and habitually worshipping his Maker?

And who that is a friend to God will not delight in uniting with his fellow-men in acknowledging and adoring Him who is over all, blessed for evermore, and mingling his voice with those who from Sabbath to Sabbath say, "O come, let us worship; let us kneel and bow down before Jehovah our Maker; for we are the sheep of his pasture, and the people of his hand. Enter his gates with thanksgiving, and his courts with praise: be thankful unto him, and bless his name. Bless the Lord in all places of his dominion: bless the Lord, O my soul." And who that loves his children will not pour upon them and his children's children to all coming ages the tide of blessings which will flow from his example?

Let all, then, who would be the friends of their Maker and benefactors of their race, confine their secular business, travelling, and amusement to six days in a week, the only days which God has made or given to men for that purpose, the only days which they can take without taking what is not theirs, and thus showing themselves to be at heart, towards God, dishonest men. Let them remember the Sabbath-day, and keep it holy as the day of the Lord; devoting it from beginning to end cheerfully to his worship, private, social, and public, and to the promotion of the spiritual good of men. Let them cease from secular cares, from worldly, scien-

tific, and literary reading, conversation, visiting, and pleasure. Let them hearken diligently to the voice of God in his works, his word, and his providence, and as echoed by their own conscience; let them make it a part of their employment every Sabbath, to study the Bible with attention, docility, and prayer; to hearken to it as illustrated, expounded, and enforced by the pious, learned, and faithful ministers of the Gospel; and then let them search the Scriptures for themselves, and judge whether what they hear is confirmed by the unerring word of God; and if so, let them receive it, not as the word of men, but as the word of God, treasure it up in their hearts, and exemplify it in their lives. Then will they shine as lights in the world, holding forth the word of life, and letting their light so shine that multitudes will be led to glorify their Father in heaven. Life will be pleasant, death will be peaceful, and eternity glorious. Their children who walk in their steps will rise up and call them blessed. Posterity will honor their memory, and unborn generations to all future time reap the benefit of their labors, and add to their exceeding and eternal weight of glory.



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